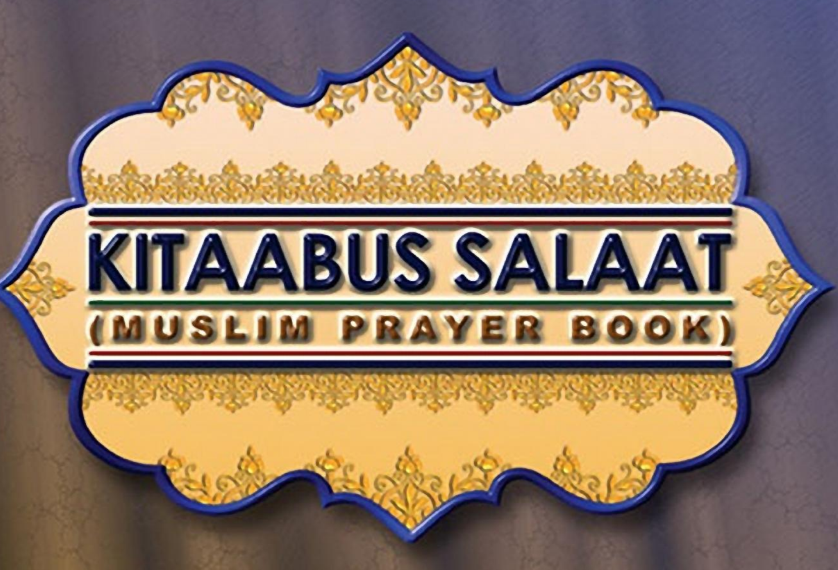




ACCORDING TO THE
SHAAFI'EE MADHAB



By: Moulana Yusuf Laher

KITAABUS SALAAH

BOOK ON SALAAH

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INTRODUCTION

KITAABUS SALAAH

Salaah is one of the pillars of Islam. Salaah is Fardh (compulsory duty) on every Muslim, whether male or female, healthy or sick, rich or poor, young or old, traveller or resident.

Regarding the importance of Salaah, take note of the following Ahaadeeth:

* It is narrated from Sayyidina Jaabir (Radhiyallaahu Anhu) that Nabi Mohammed (Sallallaahu Alayhi wa Sallam) said:
The barrier between Kufr and Imaan is neglect of Salaah. (Tirmidhi)

This Hadeeth means that a person who neglects Salaah is close to Kufr.

* Sayyidina Abdullah ibni Umar (Radhiyallaahu Anhu) narrates that Rasulullah (Sallallaahu Alayhi wa Sallam) said:
There is no Imaan for a person who has no trustworthiness. There is no Salaah for a person who has no purification. There is no Deen for a person who does not perform Salaah. Verily the position of Salaah in the Deen is like the position of the head on the body. (Al Mu'jamul Awsat Tabraani)

A body cannot function without a head. In the same way, a person cannot claim to have Deen in him if he is neglectful of Salaah.

* Sayyidina Umar (Radhiyallaahu Anhu) narrates:
A person came and said: O Rasool of Allah, which is the most beloved action unto Allah in Islam?
He (Rasulullah) (Sallallaahu Alayhi wa Sallam) replied:
Salaah (performed) in its proper times. Whoever neglects Salaah has no Deen, and Salaah is a pillar of Deen. (Shu'abul Imaan Bayhaqi)
* Sayyidina Tameem Daaree (Radhiyallaahu Anhu) narrates:
The first thing that a servant will be questioned about (on the day of Qiyaamah) will be Salaah. Thereafter (he will be questioned about) all other actions. (Al Mu'jamul Kabeer Tabraani))

* Sayyidina Jaabir (Radhiyallaahu Anhu) narrates:
The key of Jannah is Salaah. The key of Salaah is purification. (Musnad Ahmad)

* Sayyidina Abu Sa'eed (Radhiyallaahu Anhu) narrates:
The person's name who intentionally neglects Salaah will be written on the door of Jahannam from which he will enter. (Kanzul Ummaal)

May Allah Ta'aala grant us all the guidance to establish Salaah and may He accept it from us, Aameen.

ADHAAN

Adhaan consists of special and prescribed words which are called out to let it be known that the time of a particular Salaah has begun.

Iqaamah is also a special form of words used to make people who are present hasten towards the Salaah which is about to be performed in congregation (Jamaa'ah).

Rendering of the Adhaan and Iqaamah is Sunnah alal Kifaayah. This means that when one person in the locality renders them, the other people in the area are absolved of this duty. If no one in the locality renders the Adhaan and Iqaamah for a Salaah, all in the area will be sinful.

Adhaan and Iqaamah will be given for the purpose of performing Salaah in Jamaa'ah (congregation), e.g. in a Masjid and also by a person performing Salaah alone. A person performing Salaah alone must also give the Adhaan and Iqaamah.
People on a journey should also not leave them out.

If Jam' Baynas Salaatayn is being made, one Adhaan and two Iqaamah will be given. (Jam' Baynas Salaatayn will be explained later in this book).

Adhaan will be rendered for the five daily Salaah and Salaatul Jumu'ah. Adhaan and Iqaamah will not be rendered for any other Salaah such as the Salaahs of Eid, Salaatul Janaazah, etc.

THE WORDS OF THE ADHAAN

اَللّٰهُ اَكْبَرْ   اَللّٰهُ اَكْبَرْ ، اَللّٰهُ اَكْبَرْ   اَللّٰهُ اَكْبَرْ

Allah is the greatest. Allah is the greatest.
Allah is the greatest. Allah is the greatest.

اَشْهَدُ اَنْ لَّا اِلَهَ اِلَّا اللّٰهُ   اَشْهَدُ اَنْ لَّا اِلَهَ اِلَّا اللّٰهُ

I bear witness that there is none worthy of worship besides Allah.
I bear witness that there is none worthy of worship besides Allah.

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

I bear witness that Muhammad is the messenger of Allah.
I bear witness that Muhammad is the messenger of Allah.

حَيَّ عَلَي الصَّلٰوةِ   حَيَّ عَلَي الصَّلٰوةِ

Come to Salaah. Come to Salaah.

حَيَّ عَلَي الْفَلاَحِ   حَيَّ عَلَي الْفَلاَحِ

Come to Success. Come to Success.

اَللّٰهُ اَكْبَرْ   اَللّٰهُ اَكْبَرْ

Allah is the greatest. Allah is the greatest.

لَا اِلٰهَ اِلَّا اللّٰهُ

There is none worthy of worship besides Allah.

The following words will be added in the Adhaan of Fajr after حَيَّ عَلَى الصَّلاَةِ :

اَلصَّلاَةُ خَيْرٌمِّنَ النَّوْمِ اَلصَّلاَةُ خَيْرٌمِّنَ النَّوْمِ

Salaah is better than sleep. Salaah is better than sleep.

THE WORDS OF THE IQAAMAH

اَللهُ اَكْبَرْ اَللهُ اَكْبَرْ

اَشْهَدُ اَنْ لَّا اِلَهَ اِلَّا اللهُ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ

حَيَّ عَلَي الصَّلٰوةِ حَيَّ عَلَي الْفَلاَحِ

قَدْ قَامَتِ الصَّلاَة قَدْ قَامَتِ الصَّلاَة

اَللهُ اَكْبَرْ اَللهُ اَكْبَرْ

لَا اِلٰهَ اِلَّا اللهُ

CONDITIONS FOR THE VALIDITY OF ADHAAN

It is necessary that the time for the Salaah that the Adhaan is being given for has already begun. Adhaan before the Salaah time has entered is not valid. If the Adhaan was given before the time entered, it will have to be repeated after the time has entered. This law does not apply to the Fajr Salaah. The Adhaan for Fajr is valid if given before the time of Fajr has entered.

The sequence of the Adhaan must be adhered to and the Adhaan should be given in the Arabic language. It will be permissible to

render the Adhaan in another language if no one in the area is able to render the Adhaan in Arabic.

If the Adhaan is given for the Jamaa'ah, it must be given so loud that people nearby could have heard it.
If it was given by a person performing Salaah alone, it must be so loud that he at least hears himself.

The Mu'adh-dhin (person giving Adhaan) must be a Muslim and sane. The Adhaan of a non Muslim and an insane person is not valid.

Adhaan given by a child who is not yet Baaligh (mature) but has a sense of reasoning and has an understanding of Tahaarah rules is valid.

The Mu'adh-dhin must be a male. The Adhaan of a female is not valid for males.

Also, the Mu'adh-dhin must be aware of the various Salaah times.

Muwaalaat. i.e. to render the words of the Adhaan without major breaks in-between.

SUNNAH AND MUSTAHABB FACTORS OF ADHAAN AND IQAAMAH

The Mu'adh-dhin should be in a state of Wudhu. .

The Mu'adh-dhin should have a loud and good voice.

The Mu'adh-dhin will place the two forefingers in the cavity of the ears while giving the Adhaan.

He will face Qiblah while calling out the Adhaan and the Iqaamah.

It is Sunnah to say the Adhaan slowly, pausing between the words. The Iqaamah should be said quickly, without pausing.

Tarjee' is also Sunnah. This means to say the first Shahaadah twice softly (softly that only those nearby can hear him) and thereafter loudly as part of the Adhaan. Thereafter say the second Shahaadah twice softly and then loudly as part of the Adhaan.

It is Sunnah to turn the face towards the right when saying

حَيَّ عَلَى الصَّلاَةِ and towards the left when saying حَيَّ عَلَى الْفَلاَحِ

during the Adhaan and Iqaamah. However, when turning the face, the chest and feet should remain towards Qiblah.

The Iqaamah will be rendered in a softer voice than the Adhaan.

SUNNAH ACTS FOR THE LISTENER

When the Adhaan is being called out, stop Tilaawah (recitation) of the Qur’aan, Zikr, Tasbeeh, etc. and reply to the Adhaan.

If there is more than one Adhaan in the locality, answer the first Adhaan heard.

Repeat the words of the Adhaan after it is called out. When the Mu'adh-dhin calls out:

حَيَّ عَلَى الصَّلاَةِ and حَيَّ عَلَى الْفَلاَحِ do not say these words but reply with:

لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللهِ ،

In the Adhaan of Fajr when the words

اَلصَّلاَةُ خَيْرٌمِّنَ النَّوْمِ

are called out, reply with:

صَدَقْتَ وَ بَرَرْتَ

The reply to the Iqaamah will be given in the same way as the reply to the Adhaan. After the words:

قَدْ قَامَتِ الصَّلاَةُ

reply with the following words:

أَقَامَهَا اللهُ وَ أَدَامَهَا وَجَعَلَنِيْ من صَالِـحِيْ أَهْلِهَا

It is Sunnah to recite a Durood Shareef after the Adhaan.

Thereafter recite the following Du’aa:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَ الصَّلاَةِ االْقَآئِمَةِ ، اٰتِ مُـحَمَّدَنِ الْوَسِيْلَةَ وَ الْفَضِيْلَةَ ، وَ ابْعَثْهُ مَقَاماً مّـَحْمُوْدَنِ الَّذِىْ وَعَدْتَّهُ ، إِنَّكَ لاَ تُـخْلِفُ الْـمِيْعَادَ ،

<u>BENEFIT:</u> By reciting this Du’aa after the Adhaan, one will be blessed with a death with Imaan and the intercession of Rasulullah ﷺ (on the Day of Qiyaamah). (Mirqaat)

This Du'aa should be recited when hearing the Adhaan of Maghrib:

اَللّٰهُمَّ إِنَّ هٰذَا إِقْبَالُ لَيْلِكَ وَإِدْبَارُ نَـهَارِكَ وَأَصْوَاتُ دُعَاتِكَ فَاغْفِرْ لِىْ ،

MAKROOH FACTORS IN ADHAAN AND IQAAMAH

To scream in Adhaan and Iqaamah.

To give the Adhaan and Iqaamah while sitting or lying down.

The Adhaan of a child who does not have a sense of reasoning and understanding.

To give Adhaan and Iqaamah without Wudhu.

To walk while giving the Adhaan and Iqaamah. The person should stand at one place while giving the Adhaan and Iqaamah.

To leave the Masjid after the Adhaan has been given, unless one has a valid reason.

THE FIVE DAILY SALAAH

1. FAJR
The time for Fajr starts at Subuh Saadiq (true dawn) and ends at the beginning of sunrise. Note that it does not end at the completion of sunrise but ends at the beginning of sunrise.

2. THUHR
Thuhr starts immediately after Zawaal i.e. when the sun moves from its zenith towards the west. It will last till the shadow of an object placed vertically in the sun casts a shadow which is the length of the object plus the shadow of the object at the time of Zawaal.

3. ASR
Asr starts when Thuhr ends and lasts until sunset.

4. MAGHRIB
Maghrib begins after sunset and lasts till the redness disappears from the western horizon.

5. ESHAA
The time of Eshaa commences when the redness disappears from the western horizon (when Maghrib ends) and lasts till Subuh Saadiq i.e. till Fajr starts.

IMPORTANT POINTS

In South Africa the duration of Fajr from Subh Saadiq till sunrise will be approximately one hour and ten minutes in winter and approximately one hour and twenty minutes in summer.

In South Africa the duration of Maghrib will be approximately one hour in all seasons.

It is sinful to delay any Salaah till its last few minutes without a valid reason. If one has not as yet performed the Salaah and there are only a few minutes left for the Salaah time to expire, although sinful to delay it, it still has to be performed in those last few minutes, notwithstanding the sin of delaying it. The greater sin is to forego the Salaah or making it Qadhaa.

Asr must be performed before the sun starts turning orange. Once the sun starts turning orange, the Makrooh time sets in. If Asr had not been performed and the sun is already turning orange, the Salaah of Asr still has to be performed.

The Salaah of Maghrib should be performed immediately after sunset.

Although the time of Eshaa lasts till Subuh Saadiq, the Salaah of Eshaa should not be delayed until after one third of the night has already passed.

ON WHOM IS SALAAH COMPULSORY

Salaah is compulsory on a person who is:

1. A Muslim.
The Salaah of a non- Muslim is not valid.

2. Is matured.
Maturity in a boy means that when he starts experiencing wet dreams and in a girl when she experiences her first period (Haidh). If these signs of maturity do not become apparent and the child has already reached the age of fifteen Islamic years, the child will be considered to be mature. If these signs become apparent before the age of fifteen, the child will be considered to be mature from the time the sign became apparent. Remember that these years will be counted according to the Islamic calendar.

Although Salaah becomes Fardh after maturity, the Hadeeth teaches us that when a child (girl or boy) completes seven years of age they should be encouraged to perform Salaah. When a child completes ten years of age and is still not performing Salaah, the child should be reprimanded and threatened with a beating. The beating is to inculcate the habit of Salaah in the child and not mere punishment, so the beating should be light, without inflicting severe harm and wounds. The reason for the child starting Salaah at such an early age is that when the child reaches maturity, the habit of performing Salaah will be embedded in the child and the child will not neglect Salaah after maturity Inshaa Allah.

Even before maturity, if a Salaah is missed, the child should be encouraged to make Qadhaa. The parents, grandparents, teacher, etc. must encourage and instruct the child to perform Salaah.

3. Sane.
Salaah is not compulsory on an insane person. Salaah will become compulsory after the person recovers from insanity.
4. Free from Haidh and Nifaas.
Salaah during the time of Haidh and Nifaas is excused. They will not be performed during Haidh and Nifaas nor will Qadhaa be made of them later.

There are four important factors to learn regarding Salaah.

They are:

1. Shuroot
2. Arkaan
3. Ab'aadh
4. Hay'aat

Each one will be explained hereunder.

THE SHUROOT OF SALAAH

These five Shuroot (conditions) have to be met **before** performing Salaah. If any one of them is not met, the Salaah will not be valid. Shuroot are factors which have to be adhered to before commencing Salaah.
Shart – singular, Shuroot – plural.

There are five Shuroot:

1. The body and clothes of the Musalli (person performing Salaah) must be Taahir (clean).
Salaah is not valid without the necessary Tahaarah. If a person mistakenly performed Salaah with Najaasah (impurities) on the body or clothes which is more than the excused amount, then

Salaah has to be repeated. A little blood and pus is excused. A lot of blood and pus is not excused.

Najaasah Hukmiyyah is also excused. This is Najaasah which cannot be seen.
Besides this, Najaasah Mughallathah and Mutawssitah which can be seen are not excused, even if it is a little.

2. The Aurah i.e. the private portion of the body must be covered. The Aurah of a male is from the navel to the knees. It is necessary to include at least a portion of the navel and knees and this is the minimum to be covered for a male for Salaah to be valid.

The Aurah of a female is the whole body except the hands and face.

It is sinful to wear clothes that have pictures/drawings of animate objects and Salaah should not be performed in them.

Although Salaah performed in tight-fitting clothes is valid, it is sinful to wear tight-fitting clothes.

3. The place where Salaah is being performed must be Taahir.
If the ground is impure but a piece of material, mat, etc. is thrown over that impure area and Salaah is performed on top of it, the Salaah will be valid.

4. It must be the correct time for Salaah.
Salaah performed within the prescribed times are called 'Adaa' and Salaah performed after the prescribed times have ended are called 'Qadhaa'.

It is extremely sinful to delay a Salaah without a valid reason that it becomes Qadhaa. If it does become Qadhaa i.e. it was delayed and the prescribed time for that Salaah ended, it still has to be performed as Qadhaa and cannot be left out.

A Salaah cannot be performed before its time has entered except in Jam’ Taqdeem (which will be explained later).

5. The Musalli must face Qiblah.
This means to face in the direction of the Ka'bah in Makkah Mukarramah in Salaah. A person performing Salaah in Makkah will face the Ka'bah itself.

THE ARKAAN OF SALAAH

Arkaan are those factors which are in the Salaah and necessary to be fulfilled for the Salaah to be valid.
Rukn – singular, Arkaan – plural.

There are seventeen Arkaan in Salaah:

1. Niyyah (intention).
Salaah is not valid without a Niyyah. Niyyah is made in the heart but it is also Masnoon to say it with the tongue. The Niyyah can be made in any language. The Niyyah will be made before commencing the Salaah.

Examples of Niyyah for Salaah:

a) I am performing two Rakaahs Sunnah Salaah of Fajr.

b) I am performing four Rakaahs Fardh of Thuhr behind the Imam, for Allah Ta'aala, facing Qiblah.

When performing Salaah behind the Imam, add in the Niyyah that one is following the Imam.

c) If the person is the Imam, he can make the following Niyyah:
I am performing four Rakaahs Fardh of Asr as an Imam, for Allah Ta'aala.

2. Qiyaam i.e. standing position in Salaah.
This is the second Rukn of Salaah and cannot be left out without a valid reason. If a person cannot stand, Salaah will be performed sitting.

Qiyaam is a Rukn in the Fardh Salaahs and not in Sunnah and Nafl. If a person sits in the Sunnah and Nafl Salaahs even though he is capable of standing, then half the reward will be gained.
3. Takbeeratul Ihraam.
The words اَللّٰهُ اَكْبَرَ said when beginning the Salaah is called

Takbeeratul Ihraam. After saying this Takbeer to commence the Salaah, one is not allowed to indulge in anything but the performance of the Salaah. The Takbeer should be said immediately after making the Niyyah.

When following an Imam, the Muqtadi will say his Takbeer after the Takbeer of the Imam and not together with the Imam.

The Takbeer must be said in such a manner that one can hear oneself. In fact, everything in the Salaah should be read in such a manner that one can hear oneself. This will apply when there are no other noises that prevent hearing oneself. If there is such a noise nearby which prevents one hearing oneself, it will suffice to read that loud although one cannot hear it. The reason one cannot hear is the noise and not because the person is reciting without sound.

4. Recitation of Surah Faatihah.
Recital of Surah Faatihah is compulsory in every Rakaah, whether the person is Imam, Muqtadi or Munfarid, and whether the Salaah is a Salaah read aloud (Jahri) or silently (Sirri).

A Muqtadi is a person following an Imam in Salaah.
A Munfarid is a person performing Salaah alone.

Bismillaahir Rahmaanir Raheem will also be recited at the beginning of Surah Faatihah. A Muqtadi will say 'Aameen' after the Imam has recited Surah Faatihah and thereafter will recite his own Surah Faatihah. Ensure that Surah Faatihah is recited correctly with Tajweed and no portion is left out.
5. Ruku.
Ruku means to bend forward in such a manner, that the palms of the hands are placed on the knee-bones and the fingers are spread, while grasping the portion below the knee-bones. The head and back should be in line and the legs straight.

6. Itminaan i.e. composure in Ruku.
Itminaan in Ruku means to become still and motionless while in the Ruku position. The minimum duration of this pause is one Tasbeeh.

7. Qaumah. Return to the standing position after Ruku. This standing position is called Qaumah and I'tidaal in Qaumah. I'tidaal means to fulfil and complete the particular posture fully.

8. Itminaan in I'tidaal i.e. to become motionless and stand for a while in this position before proceeding for Sajdah.

9. Sujood.
Sajdah is compulsory on seven (7) parts of the body; the forehead, both hands, both feet and both knees.
First place the knees, then both hands, thereafter place the forehead and then the nose on the ground.
Place the forehead firmly on the ground when making Sajdah.
Sajdah is always made in pairs in Salaah.

10. Itminaan in the Sajdahs i.e. to become motionless in the Sajdahs.

11. Sitting between the two Sajdahs.
This position is called Jalsah.

12. Itminaan in Jalsah. This means to sit still and motionless in this position.

13. The last sitting, called 'Al Qu'oodul Akheer'. After the second Sajdah of the final Rakaah, sitting is compulsory.

14. Recital of Tashah-hud in the last sitting. Ensure that the Tashah-hud is read correctly.

15. Recital of Durood in the last sitting.

16. The first Salaam.
The first Salaam is necessary to end the Salaah but the proper method is to make Salaam first to the right and then to the left.

17. Tarteeb. Following the proper sequence in the entire Salaah. The Salaah will be performed in the proper sequence, from start to end.

SUNAN AB'AADH

There are two types of Sunan in Salaah;

(a) Sunan Ab’aadh and (b) Sunan Hay’aat.

Ab’aath are those Sunan that if left out, Sajdah Sahw will be made in compensation.

Sunan Ab’aadh are four:

1. Tashah-hud in the first sitting. This will apply when the Salaah consists of more than two Rakaahs.

2. Reciting Durood on Rasulullah ﷺ in the first sitting of a Salaah with more than two Rakaahs.

3. Including the family of Rasulullah ﷺ in the Durood of the last sitting.

4. Recital of the Qunoot in the second Rakaah of Fajr after Ruku and before proceeding for Sajdah and also in the last Rakaah of Witr Salaah during the last fifteen days of Ramadhaan.

Du’aa of Qunoot:

اَللّٰهُمَّ اهْدِنِـيْ فِيْمَنْ هَدَيْتَ ، وَعَافِنِيْ فِيْمَنْ عَافِيْتَ ، وَتَوَلَّنِيْ فِيْمَنْ تَوَلَّيْتَ ، وَبَارِكْ لِـيْ فِيْمَـا أَعْطَيْتَ ، وَقِنِيْ شَرَّ مَا قَضَيْتَ ، فَاِنَّكَ تَقْضِيْ وَلَا يُقْضٰى عَلَيْكَ ، اِنَّهُ لَا يَذِلُّ مَنْ وَّالَيْتَ ، وَلَا يَعِزُّ مَنْ عَادَيْتَ ، تَبَارَكْتَ

رَبَّنَا وَتَعَالَيْتَ ، فَلَكَ الْـحَمْدُ عَلَى مَا قَضَيْتَ ، أَسْتَغْفِرُكَ وَأَتُوْبُ اِلَيْكَ ،
وَصَلَّى اللهُ عَلٰى سَيِّدِنَا مُـحَمَّدٍ وَّ عَلٰى اٰلِهِ وَ صَحْبِهِ وَ سَلَّمَ ،

If one is performing Fajr Salaah behind a Hanafi Imam, recite a short Qunoot and join the Imam in Sajdah.

Example of a short Qunoot:

اَللّٰهُمَّ اغْفِرْ لِىْ يَا غَفُوْرُ ،

SUNAN HAY’AAT

Sajdah Sahw will not be made if a Sunnah from the Sunan Hay’aat is left out. By leaving out a Sunnah from the Hay’aat, the reward (Thawaab) of the Salaah is reduced.

These Sunan are twenty:

1. Rafa’ Yadayn, i.e. lifting the hands to the ears.

2. Folding the hands on the chest.

3. Reciting Du’aa ul Istiftaah, i.e. Wajjahtu wajhiya...

4. Reciting Ta’awwuth.

5. Jahr. This means to recite the Qiraat loudly in the two Rakaahs of Fajr and first two Rakaahs of Maghrib and Eshaa, Eidayn (the two Eid Salaahs), Jumu’ah, Taraaweeh, and Witr in Ramadhaan.

6. Sirr. This means to recite softly in the third Rakaah of Maghrib, the second two Rakaahs of Eshaa’, in all the Rakaahs of Thuhr and Asr and in Witr out of Ramadhaan.

7. Saying Aameen after Surah Faatihah.

8. Recital of a Surah or at least three Aayaat (verses) of the Qur’aan after Surah Faatihah.

9. Saying the Takbeer for the various movements (changing of postures).

10. Sakataat. This means to pause for the time it takes to say Subhaanallah once and not longer at the following six points:

a) After saying the Takbeeratul Ihraam and before commencing the Du’aa ul Istiftaah.

b) After reciting the Du’aa ul Istiftaah and before reciting Ta’awwuth.

c) After reciting Ta’awwuth and before reciting Tasmiyah.

d) After reciting Surah Faatihah and before saying ‘Aameen’.

e) After saying ‘Aameen’ and before commencing a Surah. This applies to a Munfarid.

f) After reciting a Surah and before saying the Takbeer for Ruku.

11. Reciting Tasmee’ and Tahmeed.

12. Saying the Tasbeehs.

13. Placing the hands on the thighs when in the sitting position and pointing with the forefinger.

14. Recital of Salawaatul Ibraahimiyyah (Durood Ibrahim) after Tashah-hud.

15. Sitting in the Iftiraash position. Sitting with the left foot under the buttocks and the right foot kept upright in such a manner that its toes are facing Qiblah is called Iftiraash. This position will be used in Jalsah, Jalsatul Istiraahah and in the first sitting of a Salaah with more than two Rakaahs.

16. Jalsatul Istiraahah. This is a short sitting in the Jalsah position before standing up for the second and fourth Rakaahs.

17. Sitting in the Tawarruk position. Sitting in such a manner that the buttocks are on the ground, the left foot pushed out on the right

side and the right foot upright with its toes facing Qiblah is called Tawarruk. This position will be used in the final sitting of a Salaah.

18. Keeping the gaze on the place of Sajdah throughout the Salaah.

19. Khushu' i.e. concentration, fear of Allah and humility throughout the Salaah.

20. The second Salaam.

THE METHOD OF PERFORMING A TWO RAKAAH SALAAH

a) Ensure that all the Shuroot are fulfilled.

b) Make the Niyyah of the Salaah that you are about to perform, e.g. I am performing two Rakaahs Sunnah Salaah of Fajr for Allah Ta'aala, facing Qiblah.

c) Face the feet towards Qiblah.

d) Lift the hands to the ears in such a manner that the fingers are slightly apart, the thumbs are near the earlobes and the palms are facing Qiblah. When lifting the hands, keep the elbows away from the sides.

e) Say the Takbeeratul Ihraam :



f) Fold the hands above the navel but below the chest in such a manner that the right hand is grasping the left forearm.

g) Keep your gaze on the place of Sujood, i.e. the place where your head will rest in Sajdah. The gaze will be kept on the place of Sujood throughout the entire Salaah, irrespective of the position one is in.

h) Recite the Du’aa ul Istiftaah:

وَجَّهْتُ وَجْهِيَ لِلَّذِىْ فَطَرَ السَّمـَاوَاتِ وَ الْأَرْضَ حَنِيْفاً مُّسْلِمـاً وَّ مَا أَنَا مِنَ الْـمُشْرِكِيْنَ ، إِنَّ صَلاَتِىْ وَ نُسُكِىْ وَ مَـحْيَايَ وَ مَـمـَاتِىْ لِلّٰهِ رَبِّ الْعَالَـمِيْنَ لاَ شَرِيْكَ لَه ، وَ بِذَالِكَ أُمِرْتُ وَ أَنَا مِنَ الْـمُسْلِمِيْنَ ،

Recite the Ta’awwudh and the Tasmiyah.

Ta’awwudh:

أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ ،

Tasmiyah:

بِسْمِ اللهِ الرَّحْـمٰنِ الرَّحِيْمِ ،

i) Recite Surah Faatihah and say ‘Aameen’ at the end of Surah Faatihah. Thereafter recite the Tasmiyah followed by a Surah. If you are reciting from the middle of a Surah, then do not recite the Tasmiyah.

j) Now proceed to Ruku in the following manner: Lift the hands to the ears, say the Takbeer and go into the Ruku position. Hold the knees with your hands and keep the gaze on the place of Sujood. Keep the back and head straight and in line.

k) Recite the Tasbeeh of Ruku at least thrice:

سُبْحٰنَ رَبِّيَ الْعَظِيْمِ وَ بِحَمْدِه ،

l) When standing erect from Ruku, say the Tasmee' of Ruku' while getting up and also lift the hands to the ears. When standing erect from Ruku, keep the gaze on the place of Sujood. This standing position is called Qaumah.

Tasmee' of Ruku

سَمِعَ اللهُ لِمَنْ حَمِدَه ،

Thereafter say the Tahmeed of Ruku:

رَبَّنَا لَكَ الْحَمْدُ ،

m) Now, saying the Takbeer, proceed to the Sajdah position. First place the knees, then the hands and then the nose and forehead on the ground. Keep the feet firmly on the ground. Do not lift them off the ground during Sajdah. Keep the arms separated from the sides of the body. Both males and females will not rest the arms on the ground during Sajdah.

Recite the Tasbeeh of Sajdah at least thrice:

سُبْحٰنَ رَبِّيَ الْأَعْلٰى وَ بِحَمْدِه ،

n) Now get up saying the Takbeer and sit between the two Sajdahs. Sit with the left foot under the buttocks and the right foot kept upright in such a manner that its toes are facing Qiblah. This sitting position is called Iftiraash. Place the hands on the thighs just above the knees. Keep the gaze on the place of Sujood.

The sitting between the two Sajdahs is called Jalsah.

Recite the Tasbeeh of Jalsah:

اَللّٰهُمَّ اغْفِرْ لِیْ وَ ارْحَــمْنِیْ وَ عَافِنِیْ ،

Thereafter saying the Takbeer, proceed for the second Sajdah.

o) After completing the second Sajdah, say the Takbeer and sit for a short while again. This is called the Jalsatul Istiraahah.

p) Now get up for the second Rakaah by placing the hands on the ground and pushing oneself upwards.

q) Begin the second Rakaah with Tasmiyah but do not recite the Du'aa ul Istiftaah again. Complete this Rakaah as you had done in the first Rakaah. After the second Sajdah of this Rakaah, sit in such a manner that the buttocks are now on the ground, the left foot pushed out on the right side and the right foot upright with its toes facing Qiblah. This sitting position is called Tawarruk. The hands will be kept on the thighs near the knees. The left hand will be kept flat but the right hand will be held closed except the forefinger. Keep the forefinger extended resting on the thumb.

r) Recite the Tashah-hud, point the forefinger when saying 'Illallaah' and keep the finger suspended until the end of the Salaah. Keep the forefinger still and do not move or shake it. The gaze can be diverted to the forefinger when pointing it at the time of saying اِلَّا اللهُ.

Tashah-hud:

اَلتَّحِيَّاتُ الْـمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلّٰهِ ، السَّلاَمُ عَلَيْكَ أَيُّـهَا النَّبِـيُّ وَ رَحْـمَةُ اللهِ وَ بَرَكَاتُه ، السَّلاَمُ عَلَيْنَا وَعَلٰى عِبَادِ اللهِ الصَّالِـحِيْنَ ، أَشْـهَدُ أَنْ لَّا إِلٰهَ إِلاَّ اللهُ وَ أَشْهَدُ أَنَّ مـُحَمَّداً رَّسُوْلُ اللهِ ،

s) Recite the Durood (Salawaat):

اَللّٰهُمَّ صَلِّ عَلى مُـحَمَّدٍ وَّ عَلٰى آلِ مـُحَمَّدٍ كَمـَا صَـلَّيْتَ عَـلٰى إِبْـرَاهِيْمَ وَ عَلٰى آلِ إِبْرَاهِيْمَ ، وَ بَارِكْ عَلٰى مـُحَمَّدٍ وَّ عَـلٰى آلِ مُــحَمَّدٍ كَمــَا بَارَكْـتَ عَلٰى إِبْرَاهِيْمَ وَ عَلٰى آلِ إِبْرَاهِيْمَ فِىْ الْعَالَـمِيْنَ إِنَّكَ حـَمِيْدٌ مَّـجِيْدٌ ،

Recite the Du'aa after Durood:

اَللّٰهُمَّ إِنِّىْ ظَلَمْتُ نَفْسِىْ ظُلْمــاً كَثِـيْرَاً ، وَ لاَ يَغْفِـرُ الـذُّنُوْبَ إِلَّا أَنْـتَ ، فَاغْفِرْ لِىْ مَغْفِرَةً مِّنْ عِنْدِكَ وَ ارْحَـمْنِى ، إِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْمُ ،

t) Make the Salaam to the right and then to the left saying both times:

اَلسَّلاَمُ عَلَيْكُمْ وَ رَحْـمَةُ اللهِ ،

The two Rakaah Salaah is now complete.

IMPORTANT POINTS

* If the Salaah consists of more than two Rakaahs, stand up for the third Rakaah after reciting Tashah-hud and a small (short) Durood. Sit in the Iftiraash position in this first sitting and in the Tawarruk position in the final sitting.

* A Surah (or a portion of it) will be recited in the first two Rakaahs of a Fardh Salaah and in all the Rakaahs of Sunnah and Nafl.

* Surah Faatihah will be recited in every Rakaah; whether Fardh, Sunnah, Nafl and it will also be recited by the Muqtadi (one who is following an Imam).

* In those Salaahs read aloud (Fajr, Maghrib and Eshaa) the Muqtadi will recite Surah Faatihah after the Imam completes his Surah Faatihah. The Muqtadi will first say 'Aameen' when the Imam completes his Surah Faatihah and thereafter the Muqtadi will recite his own Surah Faatihah.

DIFFERENCES IN THE SALAAH OF A FEMALE

a) Females should keep their fingers together when lifting the hands for the Takbeer and should lift them to the shoulders.

b) When lifting the hands for the Takbeer, keep the elbows to the sides.

c) Press the elbows to the sides in Sajdah.

d) In Sajdah, press the thighs against the stomach.

e) Keep the hands close to the face and the knees together in Sajdah.

SALAAH TABLE

SALAAH	Compulsory Sunnah before Fardh	Optional Sunnah Before Fardh	Fardh	Compulsory Sunnah after Fardh	Optional Sunnah after Fardh
Fajr	2		2		
Thuhr	2	2	4	2	2
Asr		4	4		
Maghrib		2	3	2	
Eshaa		2	4	2, Witr 1 to 11 Rakaahs	
Jumu'ah	2	2	2	2	2

THE METHOD OF PERFORMING WITR SALAAH

* Witr Salaah is Sunnah Mu'akkadah (compulsory Sunnah) and should not be left out.

* It will be performed in Jamaa'ah in the month of Ramadhaan only.

* Qunoot will be recited in Witr during the last fifteen days of Ramadhaan.

* The minimum in Witr is one Rakaah and the maximum is eleven Rakaahs. Although it is absolutely permissible to perform only one Rakaah of Witr, it is better to perform at least three Rakaahs.

There are three ways of performing the Witr Salaah:

1. Perform two Rakaahs and make Salaam. Thereafter perform one Rakaah. This is the best way.
2. Perform three Rakaahs together with a single Tashah-hud at the end of the third Rakaah.

3. Perform two Rakaahs and sit for Tashah-hud. Stand up after Tashah-hud and add the third Rakaah. After the third Rakaah sit for Tashah-hud again and complete the Salaah. This Witr is performed the same as the Maghrib Salaah but this method is discouraged. Although discouraged, if it is performed in this manner the Witr Salaah will be valid.

MAKROOH TIMES OF SALAAH

Salaah should not be performed in the Makrooh times. Makrooh times are those times wherein the performance of Salaah has been strongly discouraged.

1. It is Makrooh to perform any Salaah in the Masjid when the Fardh Salaah in Jamaa'ah has begun.
If a person entered the Masjid after the Fardh of Fajr has begun, join the Jamaa'ah and perform the two Sunnahs of Fajr after the Fardh with Jamaa'ah.

2. It is Makrooh to perform a Nafl Salaah without a specific reason (a general Nafl) on the following occasions:

a) From Subh Saadiq (from when the time of Fajr commences) until after sunrise. Only the two Rakaahs Sunnah of Fajr should be performed during the time of Fajr prior to the Fardh of Fajr.
b) Nafl will become permissible after the sun has risen to a spear-length and this is approximately fifteen minutes after sunrise.

c) After the Fardh of Asr till after sunset.

d) When the sun is at its zenith, i.e. at the time of Zawaal. This does not apply to the day of Friday. Nafl at the time of Zawaal on a Friday is permissible.
e) Nafl is Makrooh from the time the Khateeb climbs the Mimbar except for the two Rakaahs of Tahiyyatul Masjid.

3. To perform Qadhaa Salaah during the Makrooh times is permissible.

4. To perform a Nafl with a reason e.g. Tahiyyatul Masjid, Tahiyyatul Wudhu during a Makrooh time is also permissible.

5. The two Rakaahs Salaatul Ihraam should not be performed during the Makrooh times.

6. Nafl Salaah in Makkah Shareef during the Makrooh times is permissible. The Makrooh factor does not apply in Makkah.

MAKROOH ACTS IN SALAAH

These acts are Makrooh in Salaah and decrease the reward of the Salaah. Thus they must be avoided so that one can gain the full benefit and reward of Salaah.

1. Leaving out any Sunnah of Salaah.

2. Moving the head to look around during Salaah. The gaze should be fixed on the place of Sujood during Salaah. Looking around during Salaah decreases the reward of that Salaah.

3. Lifting the gaze towards the sky.

4. Yawning during Salaah. The yawn should be controlled by pressing the lips together or at least the left hand should be placed over the mouth when yawning. Placing the left hand over the mouth when yawning should be done in and out of Salaah.

5. To wipe the dust from the forehead during Salaah. It should be left till after the Salaah has been completed.
6. To stand on one leg without a valid reason, to place one foot on the other or one ahead of the other.

7. To perform Salaah while there is a need to relieve oneself, i.e. to hold in urine, excreta or wind while performing Salaah. These urges spoil a person's concentration in Salaah.
First relieve oneself and thereafter perform Salaah, even if one has to miss Jamaa'ah.
One may only perform Salaah withholding these needs if the time of that Salaah is about to expire and if one relieves himself and thereafter performs Salaah it will become Qadhaa.

8. To perform Salaah when severely hungry and food is available. If there is sufficient time, eat first and then perform Salaah. If the time is about to expire then the Salaah will have to be performed first to avoid the Salaah becoming Qadhaa.

9. To lower the head in Ruku. The head and back should be in-line in Ruku.

10. To lean on something during Salaah, unless with a valid reason.

11. To sit very long in Jalsatul Istiraahah. Jalsatul Istiraahah is a short sitting after the second Sajdah, before proceeding for the next Rakaah.

12. To fulfil the actions of Salaah exactly with the Imam is also Makrooh. They should be fulfilled just after the Imam.

13. To perform Salaah in a dirty place, toilet or bathroom, places of worship of others (church, synagogue), graveyard or facing a grave.

14. To perform Salaah in a place where there is disturbance to the Musalli, e.g. Salaah on a pathway or road where people are frequently passing. Perform Salaah in a place which is free from disturbance.

15. For a male to cover his mouth or nose and for a female to cover her face with a Niqaab during Salaah unless she fears that strangers will see her face. In this case she will keep her face covered during Qiyaam and Ruku and will open it for Sajdah so that her forehead can touch the ground without a barrier in-between.

16. To perform Salaah in such clothes which have pictures of animate objects on them or such designs that distracts the Musalli and decreases concentration in Salaah. It is also Makrooh to perform Salaah in front of a wall or in surroundings that have such pictures and designs that will cause the concentration to decrease.

17. To spit during Salaah.

NAWAAQIDH OF SALAAH

Nawaaqidh is the plural of Naaqidh. Naaqidh is that factor which breaks Salaah and if it occurs during Salaah, the Salaah breaks and has to be repeated.

1. Speech in Salaah, i.e. saying a word in Salaah which is even a single letter and has a meaning e.g. a, I. If the word has two or more letters the Salaah will be nullified irrespective of whether that word has a meaning or not.

If a word with a single letter and meaning or two letters or more with or without meaning comes out of the mouth when sneezing, yawning, laughing aloud or coughing, then too, the Salaah will break.

2. Excessive movement and action (Amal Katheer) whether done intentionally or unintentionally breaks Salaah.
Excessive is that amount which people consider to be excessive. Shaking the entire body or the top half of the body even if the feet did not move from its place, jumping, walking three steps or more, doing three different actions consecutively e.g. a person walked a step, straightened his clothes and scratched and he done this one after the other, the three actions combined will be considered to be excessive movement and will break the Salaah.

Minimum movement and action (Amal Qaleel) e.g. straightening the clothes in Salaah does not break the Salaah. Yes, if an Amal Qaleel is done as amusement and as a joke, the Salaah will break.

3. Occurrence of Hadath Asghar or Hadath Akbar.
If Wudhu or Ghusl breaks then the Salaah will break and has to be repeated on condition that it happened before making the first Salaam.

If it happened after making the first Salaam but before making the second Salaam, the Salaah is valid and in this case the second Salaam will not be made.

4. If Najaasah gets on to the clothes or body or the place of Salaah and is more than the excused amount.

5. If the Satr or a portion of it opens up the Salaah will break unless it is covered again immediately.

6. Eating and/or drinking in Salaah.

7. Turning the chest away from the direction of Qiblah during Salaah.

SAJDATUS SAHW

Sajdatus Sahw is Sunnah if a person left out one or more of the Sunan Ab'aadh in Salaah. The Sunan Ab'aadh are mentioned above.

The method of Sajdatus Sahw:

In the last sitting sit in the Iftiraash position and recite Tashah-hud, Durood and Du'aa. Thereafter saying the Takbeer, proceed for Sajdah. Make two normal Sajdahs, sit in the Tawarruk position and immediately thereafter make both Salaams.

The usual Tasbeeh of Sajdah can be recited in these two Sajdahs but the following Du'aa is preferable in Sajdatus Sahw:

سُبْحَانَ مَنْ لَّا يَنَامُ وَ لَا يَسْهُوْ

IMPORTANT POINTS

1. Sajdatus Sahw will not compensate if a Rukn is left out. The Salaah will have to be repeated.

2. Sajdatus Sahw is made before Salaam.

3. One Sajdatus Sahw consists of two Sajdahs.

4. One Sajdatus Sahw suffices for a few errors. If two Sunan Ab'aadh were left out, two Sajdatus Sahw will not be made. One Sajdatus Sahw will compensate for both errors or even more.

5. Sajdatus Sahw can only be made after one has recited Tashahhud and Durood.

6. If the Imam makes Sajdatus Sahw, the Muqtadi will also make it with him.

7. If the Muqtadi knows that the Imam forgot to make Sajdah Sahw, then the Muqtadi can make Sajdah Sahw after the Imam makes the Salaam.

8. The Muqtadi will not make Sajdah Sahw for his own mistakes committed while following the Imam.

9. The latecomer (Masbooq) will make Sajdah Sahw for mistakes committed after he stood up to complete his missed Rakaahs.

SAJDAH TILAAWAH

Sajdah Tilaawah is that Sajdah which is made on reading or hearing any one of those verses in the Qur'aan after which it becomes Sunnah to make a Sajdah.

It is Sunnah for both the reciter and the listener to make Sajdah Tilaawah.

There are fourteen (14) verses in the Qur'aan where Sajdah will be made.

If the verse is recited in Salaah, after reciting it make the Niyyah in the mind only, say the Takbeer and without lifting the hands proceed for Sajdah and recite the Tasbeeh of Sajdah. Thereafter, saying the Takbeer come back to the Qiyaam (standing) position and carry on with the recital. Do not sit for Jalsatul Istiraahah after the Sajdah Tilaawah. Only one Sajdah will be made.

A Muqtadi will make Sajdah Tilaawah with the Imam. If the Imam omits the Sajdah Tilaawah, the Muqtadi will also not do it.

When one has to make Sajdah Tilaawah out of Salaah the method is as follows:
Make the Niyyah of Sajdah Tilaawah.

It can be made in the following words:

نَوَيْتُ سَجْدَةَ التِّلَاوَةِ لله تَعَالٰى

I intend to make a Sajdah Tilaawah for Allah Ta'aala.

Say the Takbeer while lifting the hands to the ears and then fold them above the navel for a short while. Say the Takbeer and proceed for Sajdah. Recite the Tasbeeh of Sajdah. Say the Takbeer

and sit in the Tawarruk position and make Salaam. Here too only one Sajdah will be made.

The conditions applicable for the Sajdah to be valid is the same as for Salaah i.e. Tahaarah, facing Qiblah, etc.

There is a special Du'aa that can be recited in Sajdah Tilaawah. It can be learned from the books on Du'aa.

The fourteen verses of Sajdah are in the following Surahs:

1. Surah Al A'araaf
2. Surah Ar Ra'd
3. Surah An Nahl
4. Surah Bani Israa'eel
5. Surah Maryam
6. Surah Haj
7. Surah Haj
8. Surah Al Furqaan
9. Surah An Naml
10. Surah Tanzeel
11. Surah Haa Meem Sajdah
12. Surah An Najm
13. Surah Inshiqaaq
14. Surah Al Alaq

There are two Sajdah verses in Surah Haj.

Most Qur'aans have the word Sajdah written in Arabic on the margin of the verse of Sajdah.

When reciting Qur'aan it is better to lower the voice and recite the verse of Sajdah softly so that the listener does not have to make Sajdah.

Sajdah Tilaawah will be Sunnah on the listener whether he is intentionally listening to the Tilaawah or not.

It is not permissible to make Sajdah Tilaawah during the Makrooh times (mentioned above in the section 'Makrooh times of Salaah').

SAJDATUS SHUKR

It is mentioned in Hadeeth that when good news reached Rasulullah ﷺ or something pleasing happened to him, he would fall into Sajdah.

Sajdatus Shukr is Sunnah when receiving a bounty (Ni'mah) such as; receiving some wealth, birth of a child, the return of a lost item, recovery and attaining good health after sickness, etc.

This Sajdah should be done immediately and if it is not done immediately it will fall away because of the delay.

The method, conditions and Sunan applicable to Sajdah Tilaawah will be the same for Sajdatus Shukr.

QADHAA SALAAH

It is a major sin to miss a Salaah in its proper time without a valid reason.

Those who deliberately miss a Salaah should take note of the following three Ahaadeeth:

* The name of that person who misses a Salaah deliberately will be written on the door of Jahannam along with those who will enter it. (Kanzul Ummaal)

* Whoever misses a Fardh Salaah without a valid reason and the time of that Salaah expires, his good deeds have been destroyed. (Musannaf ibni Abi Shaybah)

* Whoever misses a Salaah, it is as if his family and wealth were destroyed. (Muslim)

Whether a Salaah is missed deliberately or with a valid reason, it has to be performed later. Performing it after the time of that particular Salaah has expired is called Qadhaa. The Qadhaa should be performed as soon as possible. To delay a Qadhaa unnecessarily is also sinful.

Qadhaa of Fardh is Fardh and Qadhaa of Sunnah is Mustahabb (preferable).
It is compulsory to perform the Qadhaa of the Fardh of the missed Salaah, but preferable to also perform the Sunnah Salaahs with it. This will apply to a person who does not have much Qadhaa upon him.

On the other hand, if a person has a long period of Qadhaa upon him and now wishes to perform Qadhaa of that period, he should perform Qadhaa of only the Fardh and leave out the Sunnah

Salaahs so that the Qadhaa of the Fardh Salaahs can be completed as soon as possible.

If a Salaah is missed on a journey which qualifies the person as a Musaafir and the Qadhaa is made on journey, Qasr Qadhaa will be made.

If the person makes Qadhaa of that missed Salaah of the journey after returning home or while he is not qualified as a Musaafir, Qadhaa of the full Fardh Salaah will be made. Qasr Salaah and its rules will be explained later.

May Allah Ta'aala grant us the guidance to perform all the Salaah on time with its proper etiquettes and may He accept all our Ibaadah, Aameen.

QASR SALAAH

A person on journey is called a Musaafir – traveller. A person who is not a traveller and who cannot perform Qasr Salaah is a Muqeem - resident.

Qasr is the reduction of the Rakaahs of certain Fardh Salaahs.

Performing the Salaah in full is called Itmaam.

Qasr means to reduce the four Rakaahs Fardh of Thuhr, Asr and Eshaa to two Rakaahs when on a journey with the following conditions:

1. The journey is 77.7km or more and this distance applies from the border of the hometown and not from the house.

2. The journey is for a permissible purpose such as; business, visiting the sick, Haj or Umrah, etc. If the purpose of the journey is sinful then Qasr will not be permissible, such as; attending sporting events (soccer, cricket, etc), stealing, robbery or any other sinful act.

3. An Adaa Salaah (Salaah performed on time) is being performed.

A Salaah missed while being a resident performed on journey as Qadhaa will be performed in full.

A Salaah missed on a previous journey but being performed as Qadhaa on another journey can be performed as Qasr.

A Salaah missed on journey being performed as Qadhaa when one is a resident must be performed in full.

4. The Niyyah of Qasr will be made just prior to the Takbeeratul Ihraam being said. If the Niyyah was not made at this time then the full Salaah has to be performed.
5. If the Salaah is being performed behind a resident Imam, the Musaafir will also follow the Imam and perform the full Salaah (Itmaam).

6. For Qasr to be valid, the person should know where he is heading to. Qasr is not permissible for a person who is just travelling, without any destination and purpose in mind, irrespective of the distance he travels.

7. He should possess the knowledge regarding the permissibility of Qasr.

If the above mentioned conditions are found, then Qasr will be permissible, otherwise not.

IMPORTANT POINTS

* The reduction of four Rakaahs to two takes place in Thuhr, Asr and Eshaa. The Rakaahs of Fajr and Maghrib remain the same.

* All the Sunnah Salaahs become optional on Safar – journey. One has the option of performing them or omitting them.

* Although Qasr is permissible on journey, Itmaam is also permissible, but it is better to perform Qasr.

* When a traveller decides to stay at a place en-route for two or three days, he may continue to make Qasr. However, if he decides to stay for four days or more at a place, (excluding the days of arrival and departure), then Qasr will not be allowed while staying. He will be like a resident for those days.

* If a traveller reaches a place and expects his work there to be done within two or three days, Qasr will be allowed during those days. If after this he realises that he has to stay two more days (not four), Qasr can still be made. This can carry on up to eighteen days, i.e. he can make Qasr up to eighteen days because he never made the intention of staying four days or more. When he reaches the eighteenth day in this manner, the full Salaah (Itmaam) has to be now performed.

Another concession when on a journey is Jam'.

JAM'

It is permissible for a Musaafir to perform Thuhr and Asr or Maghrib and Eshaa at one time.

It is also permissible to make Jam' because of rain and this will be explained later. Jam' because of journey is being dealt with first.

There are two types of Jam';

Jam' Taqdeem: To perform two Salaahs in the time of the first Salaah. Taqdeem means to bring forward. An example of this is to perform Thuhr and Asr in the time of Thuhr. It is called Taqdeem because the Asr is brought forward.

Jam' Ta'kheer: To delay the first Salaah until the time for the second Salaah has entered. Ta'kheer means to delay. An example of this is to perform Thuhr and Asr in the time of Asr.

CONDITIONS FOR JAM' TAQDEEM TO BE VALID

1. Sequence (Tarteeb): This means that The Thuhr Salaah must be performed before the Asr Salaah and the Maghrib Salaah must be performed before the Eshaa Salaah. If it is done the other way, the Asr and Eshaa will not be valid.
2. Niyyah (intention): The intention of Jam' will be made when beginning the Salaah. If the Niyyah is made at the end of the first Salaah, it will not be valid. The Niyyah of Jam' will be valid if it is made during the first Salaah, before reaching the Salaam.

3. Muwaalaat: This means to perform the second Salaah immediately after the first. A small delay is not a problem. A small delay is approximately the time it takes to perform two short Rakaahs Salaah.
Iqaamah between the two Salaahs is allowed.
If there is a lengthy delay between the two Salaahs then Jam' cannot be made. In the case of a lengthy delay, one will have to wait for the time of Asr to enter and perform Asr in the time of Asr.

4. The person must be in the state of Safar, i.e. he should be on journey at the time of making Jam'. This applies when the reason for making Jam' is Safar.

JAM' TA'KHEER

1. The intention for delaying the Thuhr Salaah to the time of Asr should be made in advance, during the time of Thuhr.

2. Sequence, Muwaalaat, etc. are not conditions in Jam' Ta'kheer but are Sunnah to follow and they should be adhered to.

METHOD OF JAM’

Jam’ Taqdeem of Thuhr and Asr:

a) Perform the Fardh of Thuhr.
b) Say the Iqaamah.
c) Perform the Fardh of Asr.
d) If one wishes to perform the Sunnah Salaahs, it can be performed now, after the Fardh of Asr.

Jam’ Taqdeem of Maghrib and Eshaa:

a) Perform the Fardh of Maghrib.
b) Say the Iqaamah.
c) Perform the Fardh of Eshaa.
d) If one wishes to perform the Sunnah Salaahs, it can be performed now, after the Fardh of Eshaa.

Jam’ Ta’kheer of Thuhr and Asr and Maghrib and Eshaa:

Although sequence is not a condition here and Asr can be made before Thuhr and Eshaa can be made before Maghrib, it is best to follow the sequence, i.e. Thuhr before Asr and Maghrib before Eshaa.

A lengthy delay between the two Salaahs of Jam’ Ta’kheer, although not a problem, it is best not to delay. Thus, it will be better to perform the Sunnah Salaahs after completing both Fardh.

Although Jam’ is permissible, it is better to perform the Salaahs separately in their respective times.

It is more meritorious to make Jam’ in Arafah and Muzdalifah at the time of Haj. This will be explained in detail in the Haj section Inshaa Allah Ta’aala.

JAM’ BECAUSE OF RAIN

It is permissible for a resident to join two Salaahs because of rain. Here too it will be Thuhr and Asr or Maghrib and Eshaa. Only Jam’ Taqdeem is allowed and not Jam’ Ta’kheer.

Another condition is that these Salaahs must be performed in Jamaa’ah, whether in a Masjid or a place where Salaah in Jamaa’ah is performed (Jamaat Khana, Musalla).

Jam’ will not be permissible for a person performing Salaah alone.

The other condition is that the place of Jamaa’ah Salaah is so far that because of the rain it is difficult to go for Thuhr and Asr separately and Maghrib and Eshaa separately.

If the place is near and one can reach there without difficulty, or a person is making Jamaa’ah in his house, in both cases Jam’ is not allowed.

It is also a condition that it should be raining when making the first Salaah and it is not necessary that it be raining during the second Salaah. The rain should be so much that the clothes will get soaked and it becomes difficult to walk to the place of Salaah.

Here too, performing the Salaahs separately in their respective times is better.

SALAATUL JUMU'AH

The Salaah of Jumu'ah is Fardh once a week on a Friday during the time of Thuhr. Jumu'ah Salaah replaces the Salaah of Thuhr on a Friday.

ON WHOM IS JUMU'AH COMPULSORY

Jumu'ah is compulsory on a person who is:
A Muslim, matured, sane, is a free person (not a slave), male (not compulsory on females), healthy (is not excused from attending Salaah in Jamaa'ah according to Shar'i law), and is a resident (he is not a Shar'i Musaafir - traveller) at the time of Jumu'ah.

However, if an excused person or female performs Jumu'ah, it will be valid and Thuhr Salaah will not be performed by that excused person or female thereafter.

It is not permissible for a person to proceed on a journey after Fajr on a Friday morning. He should proceed after performing Salaatul Jumu'ah.
However, if the trip is extremely urgent, or he will suffer loss or harm by delaying the trip, or he knows that he will be able to perform Jumu'ah on the way, then it will be permissible to depart on a Friday morning.

CONDITIONS FOR THE VALIDITY OF JUMU’AH

There are six conditions for the Salaah of Jumu’ah to be valid. If any of these conditions are not found, Salaatul Jumu’ah will not be performed; instead the Salaah of Thuhr will be performed.

The six conditions are:

1. Time. Jumu’ah Salaah will be performed in the time of Thuhr. If the time expires and Jumu’ah was not performed, Thuhr Salaah will have to be performed as Qadhaa. It is best to perform Salaatul Jumu’ah as soon as the time of Thuhr enters.

2. Jumu’ah Salaah should not be performed at more than one Masjid in a town. If a single Masjid (or a place where Salaah is performed) cannot accommodate all the Musallis, in this case more than one venue for Jumu’ah Salaah is allowed.

3. Jumu’ah must be performed in an inhabited area.

4. There should be at least forty such males present for the Jumu’ah Salaah on whom Jumu’ah is compulsory and they should be residents of the area. The Imam is included in the forty.

5. The two Khutbahs (sermons) before the Salaah.

6. Two Rakaahs Salaah in Jamaa’ah.

THE TWO KHUTBAHS

The two Khutbahs of Jumu'ah are delivered from the Mimbar (pulpit) before the Fardh Salaah. (If there is no Mimbar then any elevated place).

The Khateeb (person delivering the Khutbah) will ascend the Mimbar, turn around and make Salaam to the congregation and thereafter sit on the Mimbar.

A person will render the Adhaan in front of the Mimbar.

Thereafter the Imam will stand and deliver the first Khutbah. After the first Khutbah is completed, he will sit for a short while and then stand again and deliver the second Khutbah.

Five things are necessary in the Khutbah:

1. The praises of Allah.

2. Durood (Salawaat) upon Rasulullah ﷺ. It is also preferable to send Salawaat on his family and companions (the Noble Sahaabah Radhiyallaahu Anhum).

3. Advice on inculcating Taqwa, i.e. encouragement towards performing good actions and refraining from evil deeds.

4. Recitation of a full verse of the Qur'aan. It is better to recite the verse in the first Khutbah.

5. Du'aa for the Muslims and this is done in the second Khutbah.

IMPORTANT POINTS

* The Khutbahs must be delivered in the Arabic language.

* The Khateeb should deliver the Khutbahs in a loud voice.

* The Musallis should listen to the Khutbahs attentively, even if they do not understand Arabic.

* It is Makrooh (reprehensible) and disrespectful for the Musallis to speak while the Khutbahs are being delivered.

* The Khutbahs must be delivered by a male. The Khutbah by a female is not valid.

* The Khateeb must sit between the two Khutbahs. He should sit for the duration it takes to recite Surah Ikhlaas and should recite Surah Ikhlaas.

* A Khutbah should be of medium length; not too short and not too lengthy.

* The Khateeb must face the Musallis when delivering the Khutbah. He should not turn towards his left and right during the Khutbah.

* Immediately after the completion of the second Khutbah, the Muath-thin will stand to deliver the Iqaamah and the Imam will proceed to the place of performing the Salaah.

* If a person enters the Masjid while the Khutbah is being delivered, it is Mustahabb for him to perform two Rakaahs Tahiyyatul Masjid briefly; without lengthening the Salaah.

* When the blessed name of Rasulullah ﷺ is mentioned by the Khateeb in the Khutbahs, the Musallis will recite Salawaat.

They will also recite Salawaat after the Khateeb recites this verse of Suratul Ahzaab:

إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ، يَا أَيُّهَا الَّذِينَ اٰمَنُوا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيمًـا ،

* Sit calmly during the Khutbahs. Do not talk, look around and fidget with the clothes. Listen attentively to the Khutbah.

* When entering the Masjid while the Khutbah is in progress, do not shake hands with anyone and do not greet anyone with Salaam. If someone does greet you with Salaam, reply the Salaam and remain silent thereafter.

THE LATECOMER FOR THE JUMU’AH SALAAH

* A person who misses a Rakaah or more in any Salaah is called a Masbooq i.e. a latecomer.

* If a person missed the first Rakaah and joins the Salaah with the Imam anytime before the completion of the Ruku of the second Rakaah, he will stand up after the Imam made Salaam and complete the missed Rakaah. His Jumu’ah Salaah will be valid.

* If he joined the Salaah after the Ruku of the second Rakaah, he will stand up after the Imam made Salaam and perform four Rakaahs with the intention of Thuhr, although the intention when he joined the Salaah was of Jumu’ah.

* A person who misses Jumu’ah Salaah cannot perform Jumu’ah Salaah on his own. He will perform Thuhr Salaah instead.

SUNAN ON THE DAY OF JUMU’AH

1. To take a bath.
The time for Ghusl on a Friday commences from the dawn of Friday. It is best to make Ghusl just prior to proceeding for Jumu’ah.

2. To wear the best clothes.
It is advised to wear one’s best clothes available and which is closer to the Sunnah mode of dress. White colour clothes are best.
3. To trim the nails.
If the nails are long (fingers and toes), they should be trimmed and the hair under the armpits and groin removed. The hair on the head should be trimmed if necessary, and also the moustache. (Details on these issues can be found in the Class Five book).

4. To apply Itar (lawful perfume).
5. To recite Surah Kahf anytime from Thursday after Maghrib up to Friday Maghrib.
It is mentioned in a Hadeeth that the person who recites Surah Kahf on a Friday, the time period between two Jumuahs becomes filled with Noor. (Mustadrak Haakim)

6. To make Du’aa in abundance.
It is mentioned that there is a time on a Friday when Du’aa is definitely accepted.

7. To recite Salawaat in abundance.
It is recorded in a Hadeeth that Rasulullah ﷺ said: Increase the Salawaat upon me on a Friday and the eve of Friday (Thursday night). Whoever recites one Salawaat upon me, Allah sends ten mercies upon that person (the reciter). (Shu’abul Imaan – Bayhaqi).

8. To proceed early for the Jumu’ah Salaah.

ETIQUETTES OF JUMU'AH

* To perform two Rakaahs Tahiyyatul Masjid when entering the Masjid.
If a person entered when the Imam had already commenced the Khutbah, then these two Rakaahs should be performed lightly and swiftly.

* While waiting for the Khutbah to commence, to engage in recitation of the Qur'aan, Thikr, Durood, Istighfaar, etc.

* When finding a place to sit, do not jump over the people's shoulders or walk over them and do not inconvenience them in any way. It is best to fill the Masjid from the front. Do not sit in the back of the Masjid if there is place in front. If the front is filled first, it will be easier for the latecomers and they will not have to inconvenience those who came before them.

* Do not sit with the legs spread out towards Qiblah. This does not apply to only Jumu'ah, but at anytime and anywhere.

VIRTUES OF THE DAY OF JUMU'AH AND SALAATUL JUMU'AH

* Sayyidina Abu Hurayrah (Radhiyallaahu Anhu) narrates that Rasulullah (Sallallaahu Alayhi wa Sallam) said:
The most virtuous day in the Eyes of Allah is Friday. (Shu'abul Imaan Bayhaqi)

* Sayyidina Aadam (Alayhis Salaam) was created on a Friday, passed away on a Friday and he came down to earth from heaven on a Friday.

* Qiyaamah will take place on a Friday.

* The reward of good actions is increased on a Friday. (Al Mu’jamul Awsat Tabraani)

* Two Rakaahs Salaah on a Friday is more virtuous than a thousand Rakaahs of another day and one Tasbeeh on a Friday is more virtuous than one thousand Tasbeehs of another day. (Kanzul Ummaal)

* Whoever performs Jumu’ah, an accepted Haj is written for that person (in reward). (Kanzul Ummaal)

WARNING IN HADEETH FOR THOSE WHO NEGLECT JUMU’AH

* Whoever believes in Allah and the Last Day, the Salaah of Jumu’ah is compulsory on him on a Friday, except for a slave, a female or a child. Whoever neglects Jumu’ah because of futility or business, Allah turns away from him And Allah is Independent and Tolerant. (Al Mu’jamul Awsat Tabraani)

* Whoever does not perform three Jumu’ahs due to indifference, Allah will seal his heart. (Musnad Ahmad)

* Whoever does not perform three Jumu’ahs without a valid reason is recorded among the Munaafiqeen (hypocrites). (Al Mu’jamul Kabeer Tabraani)

A DU’AA

Imam Abdul Wahhaab Sha’raani (Rahmatullaahi Alayh) says that whoever reads these couplets after Jumu’ah Salaah will Inshaa Allah die with Imaan. This is actually a Du’aa unto Allah Ta’aala.

إِلٰـهِيْ لَسْتُ لِلْفِرْدَوْسِ أَهْلاً　　وَلَا أَقْوٰى عَلٰى نَارِ الْـجَحِيْمِ

فَهَبْ لِيْ تَوْبَةً وَاغْفِرْ ذُنُوْبِـيْ　　فَإِنَّكَ غَافِرُ الذَّنْبِ الْعَظِيْمِ

O Allah! I am not fit for Jannah
Nor do I have the strength to bear Jahannam

So grant me Taubah and forgive my sins
For verily You are the Forgiver of major sins

SALAAH WITH JAMAA'AH

Salaah with Jamaa'ah means to perform a Salaah in congregation (with one or more people), with one among them leading the Salaah (as Imam), preferably in a Masjid or anywhere else.

The best place for Salaah in Jamaa'ah is the Masjid because the primary object of a Masjid is the performance of Salaah in Jamaa'ah. If for some reason a person could not go to the Masjid, he should endeavour to perform the Salaah with Jamaa'ah someplace else.

VIRTUES OF SALAAH WITH JAMAA'AH

Rasulullah (Sallallaahu Alayhi wa Sallam) said:
A Salaah with Jamaa'ah is twenty-seven times superior to Salaah performed individually. (Bukhaari)

Rasulullah (Sallallaahu Alayhi wa Sallam) said:
Two persons performing Salaah together with one as Imam is better by Allah than four people performing Salaah one after the other (individually). (Al Mu'jamul Kabeer Tabraani)

Rasulullah (Sallallaahu Alayhi wa Sallam) said:
A person who performs Salaah with Jamaa'ah for (at least) forty days without missing the first Takbeer, two freedoms are written for him; freedom from the fire (Jahannam) and freedom from hypocrisy. (Tirmidhi)

Rasulullah (Sallallaahu Alayhi wa Sallam) said:
From the time a person leaves his house for his Masjid, for every step taken a good deed is written and for every step taken a sin is removed. (Nasa'i)

WARNING FOR THOSE WHO NEGLECT SALAAH WITH JAMAA'AH

Rasulullah (Sallallaahu Alayhi wa Sallam) said:
I had intended to ask the youth to collect a bundle of wood, and then I would go to those people who perform Salaah in their houses without a valid reason, and burn them (their houses) down with them. (Abu Dawood)

Rasulullah (Sallallaahu Alayhi wa Sallam) was an extremely kind-hearted person and never wanted to see anyone in difficulty. For him to say the above mentioned Hadeeth clearly shows his displeasure at those who although are performing Salaah, are neglectful of performing Salaah in Jamaa'ah at the Masjid, without a valid reason.

THE LAW REGARDING SALAAH WITH JAMAA'AH

Performing Salaah in Jamaa'ah is Fardh Alal Kifaayah on males who are matured, residents (not travellers) and not excused.
This means that if a few people perform the Salaah in Jamaa'ah in the locality, the rest will be absolved from this duty.
Looking at the benefits of Salaah with Jamaa'ah and the warning of Rasulullah ﷺ, no one should be neglectful in this regard.

Salaah with Jamaa'ah is Masnoon for the traveller.

The children should also be instructed to attend the Masjid so that it becomes habitual and by the time they are matured (Mukallaf), the habit of performing Salaah with Jamaa'ah at the Masjid will be embedded in them.

Salaah with Jamaa'ah is:

Fardh Alal Kifaayah for the five daily Salaah,

Fardh Ain for the Jumu'ah Salaah,

Sunnah Mu'akkadah for Taraaweeh, Witr Salaah in the month of Ramadhaan, the two Salaahs of Eid, Salaatul Kusoof, Salaatul Khusoof and Salaatul Istisqaa. (These Salaahs will be explained later).

WOMEN AND SALAAH IN THE MASJID

Although it is permissible for women to attend the Masjid for Salaah, it is highly discouraged and it is better for all females (young and old) to perform Salaah at home.

Rasulullah ﷺ said: Do not prevent your womenfolk from attending the Masjid, but their homes are better for them (Abu Dawood).

Rasulullah ﷺ preferred that even the elderly ladies perform Salaah in their homes.
If they do attend the Masjid, they should seek permission from their husbands, wear simple and unattractive clothes and not apply any perfume.

It is Makrooh for young girls and young women to attend the Masjid.

After the demise of Rasulullah ﷺ Hadhrat Aa'ishah (Radhiyallaahu Anhaa) said that (if he was still alive) and saw what was happening to the women, he would have prevented them from attending the Masjid, just as the women of the Bani Israa'eel were prevented. (Bukhaari)

The dangers and mischief in our current times is undoubtedly more than in the time of Hadhrat Aa'ishah. Thus it will be best for the women; young and old to perform Salaah in their homes and this will be in line with the preference of Rasulullah ﷺ.

VALID REASONS FOR NOT ATTENDING SALAAH WITH JAMAA'AH

1. Difficulty because of rain.

2. Severe wind at night.

3. Excessive mud on the road.
4. Severe cold or heat.

5. Extreme hunger and food is available.

6. Sickness.

7. The need to relieve oneself.

8. Extreme fear.

9. Fear that the companions on a journey or the transport (plane, train, etc.) will depart and he will be left behind.

10 A bad smell emanating from the mouth, clothes or body of the person and it cannot be removed in time for attending Jamaa'ah.

11. Blindness.

CONDITIONS FOR THE VALIDITY OF SALAAH WITH JAMAA'AH

RELATED TO THE IMAM

* The Muqtadi knows before joining the Imam that the Salaah of the Imam is valid i.e. he was not in a state of Janaabah, etc. If after completing the Salaah behind the Imam the Muqtadi came to know that the Salaah of the Imam was not valid, the Muqtadi does not have to repeat the Salaah.

* The person who one intends to make his Imam is not following someone else, i.e. he should not be a Muqtadi of someone else.

* The Imam recites Surah Faatihah correctly. Salaah is not valid behind an Imam who cannot recite Surah Faatihah correctly.

* The Imam is a male and not a female or hermaphrodite. A female can be Imam for another female but not for a male.

ADVICE FOR IMAMS

The Imam is responsible for the Salaah of those behind him. Thus he should take special care regarding Tahaarah i.e. purity of his clothes and body, method of his Wudhu, correctness of his Qiraa'ah, etc. Imaamat is a great responsibility and negligence in this regard is a major sin and burden upon the Imam.

If the Imam is a Hanafi and he has Shaafi'ee followers in the Jamaa'ah or if the Imam is Shaafi'ee and there are Hanafi followers behind or followers of the Maaliki and Hambali schools of thought, the Imam should consider the laws related to Tahaarah, etc. of the other Madhaahib and ensure that he fulfils them all so that the Salaah of the follower of another Madhab is not affected.

Examples of this:

Niyyah in Wudhu in the Shaafi'ee Madhab is compulsory and not in the Hanafi Madhab. The Hanafi Imam should ensure that he makes Niyyah when making Wudhu thereby respecting the Madhab of his Shaafi'ee Muqtadi. Also, the Hanafi Imam should not touch his wife or a non Mahram skin to skin after making Wudhu, before making Imaamat.

Blood on the clothes equalling to the size of the inner palm or more nullifies the Salaah of a Hanafi but not of a Shaafi'ee. The Shaafi'ee Imam should be considerate in this regard and respect the Madhab of his Hanafi Muqtadi.

An Imam of a Masjid should acquaint himself with the Tahaarah and Salaah laws of the four Madhaahib and endeavour to honour them all as long as it does not go against his own Madhab.

RELATED TO THE MUQTADI

* The heels of the Muqtadi must not be ahead of the heels of the Imam.

* If there is only one Muqtadi with the Imam, the Muqtadi will stand a step or two back on the right side of the Imam. If the Muqtadi stands on the left side of the Imam, the Salaah will be valid but it is Makrooh to do so.

* If there are two or more Muqtadis, they will stand behind the Imam.

* If there are adult males, boys and females present then the sequence of the lines (Saffs) will be as follows:
adult males in the first Saff,
boys in the second Saff,
adult females in the third Saff,

girls in the fourth Saff.

* The Muqtadi should be aware of the movements of the Imam during Salaah and this can be known by one of the following ways:
by seeing the Imam,
by the voice of the Imam,
by seeing the movements of someone in the row in front of him.

* If the Muqtadi is at such a distance that he cannot become aware of the movements of the Imam, then such following is not valid.

* The Muqtadi has to make the intention (Niyyah) to follow the Imam. If the Muqtadi does not make intention of following the Imam, the following will not be valid.

* It is not necessary for the Imam to make intention of being the Imam except in Jumu'ah Salaah. For the validity of Jumu'ah Salaah it is necessary that the Imam makes intention of being the Imam. It is preferable that the Imam makes the intention of being Imam for every Salaah that he leads so that he gains the reward of Imaamat. The intention by the Muqtadi will be made just before saying his own Takbeeratul Ihraam.

* The Takbeeratul Ihraam will be said after the Takbeeratul Ihraam of the Imam and not before or with the Imam. If it is said simultaneously with the Imam or before the Imam, the following will not be valid.

* All the actions in Salaah will not be done simultaneously with the Imam but it will be done after the Imam commences that action. Only the 'Aameen' at the end of Surah Faatihah will be said simultaneously with the Imam. If the Muqtadi does the actions simultaneously with the Imam, the Salaah of the Muqtadi will be valid but it is Makrooh to do so.

* It is also Makrooh to make Salaam at the end of the Salaah simultaneously with the Imam.

* In those Salaahs read aloud (Jahri Salaahs) it is Makrooh for the Muqtadi to recite Surah Faatihah simultaneously with the Imam. It will be recited after the Imam has completed Surah Faatihah. The Muqtadi will first say ‘Aameen’ with the Imam after the Imam has completed Surah Faatihah and thereafter the Muqtadi will recite his own Surah Faatihah.

THE CELL PHONE AND SALAAH

Many people are neglectful in this regard. Make sure that the cell phone is switched off or at least put on silent before entering the Masjid. The ringing of the phone is a disturbance to those in the Masjid, highly disrespectful and against the sanctity of the House of Allah.

Musical ringtones are not permissible at all times and it is even a bigger crime when it rings in the Masjid.

If one forgot to switch off the phone and it rings while engaged in Salaah; if it can be switched off with minimum movement then do so immediately and the Salaah will not break.

If excessive movement is required to switch the phone off then do so but the Salaah will break and will have to be restarted. It is better to break one’s own Salaah to switch the phone off than disturbing others and violating the sanctity of the Masjid.

THE LATECOMER (MASBOOQ)

1. The latecomer is called a Masbooq.

If the Masbooq joins the Imam during the Qiyaam position while the Imam is reciting, that Rakaah has been gained. The Muqtadi will recite Surah Faatihah.

2. If the Masbooq joins the Imam in Ruku and he stays for the duration of at least the time it takes to recite 'Subhaanallah' once, before the Imam lifts his head, then that Rakaah has been gained. When the Masbooq finds the Imam in Ruku he will say the Takbeeratul Ihraam, say the Takbeer for Ruku and join the Imam in Ruku.

3. If less than the time it takes to recite 'Subhaanallah' was spent in Ruku before the Imam lifted his head then this Rakaah has not been gained and has to be performed after Salaam.

4. If the Masbooq joins the Imam before the Imam proceeds for Ruku, the latecomer will recite the Du'aa ul Istiftaah and thereafter Surah Faatihah. If he fears that by reciting both he will not get the Imam in Ruku then he will leave out the Du'aa ul Istiftaah and only recite Surah Faatihah.

When the Imam proceeds to Ruku and the latecomer is still reciting Surah Faatihah he will break off the Surah Faatihah and join the Imam in Ruku.

5. If the Masbooq joins the Imam in the last sitting before the Imam commences the Salaam then the Masbooq will receive the reward of Jamaa'ah Salaah and not after the Imam commences the first Salaam.

6. If he missed a Rakaah of Fajr i.e. he joined the Imam in the second Rakaah, although he was with the Imam in the recital of Qunoot he will recite the Qunoot again in his missed Rakaah when he stands up to complete it, because in reality, this is his second Rakaah.

METHOD OF COMPLETING THE MISSED RAKAAHS

* After the Imam has completed the Salaam, stand up to complete the missed Rakaahs.

* If a person missed the first Rakaah, then when standing up after the Salaam of the Imam, one Rakaah will be performed with Surah Faatihah and Surah. Thereafter the person will sit for his final sitting reciting Attahiyyaat, etc. and make Salaam.

* If two Rakaahs were missed then when completing them Surah Faatihah and Surah will be recited in both Rakaahs. If it is a two or four Rakaah Salaah then the sitting will take place after completing both the missed Rakaahs.

If three out of four Rakaahs were missed, perform one Rakaah and sit for Tashah-hud. Thereafter stand up and complete the two remaining Rakaahs.

* If it is Maghrib Salaah and one missed two Rakaahs, after the Salaam of the Imam stand up and perform one Rakaah with Surah Faatihah and Surah and sit for Tashah-hud. After Tashah-hud stand up again for the third Rakaah, recite Surah Faatihah and Surah and when completing the Rakaah sit for the final sitting.

MANDOOB ACTS RELATED TO SALAAH WITH JAMAA'AH

1. Straightening the Saffs.
Straightening of the Saffs means the following:
a) The Saffs in front have to be first filled. Do not start another Saff if the Saffs in front are not yet full.
b) There should be no gaps in-between the Musallis.
c) The chest of a Musalli should not be ahead of the Musalli next to him. This will be possible if the heels of the Musallis are in line.
The Imam should instruct the people to straighten the Saffs.

2. The Imam is advised to keep the Salaah brief keeping in mind the Masnoon amount of Qiraa'ah in the different Salaahs. He should not lengthen the Salaah so much that the followers become frustrated.

3. The appointed Imam of a Masjid is more rightful of Imaamat in that Masjid. He can ask someone else to make the Imaamat. No one has the right to make Imaamat in the presence of the Imam without the consent of the Imam.

4. If Salaah in Jamaa'ah is being made in a house then the person residing in that house has the right of Imaamat unless he asks someone else to make the Imaamat.

It is Sunnah to recite in Fajr and Thuhr the 'Tiwaalul Mufassal', which are Surahs the approximate length of Surah Hujuraat. It is Mustahabb to recite a bit less than this in Thuhr.

The amount of Tiwaal will only be recited if the Muqtadis (followers) do not object, and they are happy with the lengthy Qiraa'ah.
It is Sunnah to recite in Asr and Eshaa' 'Awsaatul Mufassal'. This is approximately the length of Surah Shams.

In Maghrib ‘Qisaarul Mufassal’. This is the length of any one of the last few Surahs of The Qur’aan.

It is also mentioned that:

The Tiwaalul Mufassal is from Surah Hujuraat to Surah Naba’.

The Awsaatul Mufassal from there to Surah Dhuhaa.

The Qisaarul Mufassal from there to the end of the Qur’aan.

QUALITIES OF AN IMAM

An Imam should be acquainted with the laws of Fiqh, an adherent to the Sunnah and liked by the people. He should be pious and able to recite Qur'aan correctly (with Tajweed).

It is Makrooh for that person to be Imam whom the people dislike.

It is Makrooh for an immoral person, an uncircumcised person, or a person involved in innovations (Bid'ah) to be Imam.

If Salaah is performed behind any person with one of the above-mentioned qualities, the Salaah will be valid.

SALAAHS TO BE PERFORMED WITH JAMAA'AH

It is Sunnah to perform the following Salaahs with Jamaa'ah:

Salaatut Taraaweeh
The two Eid Salaahs
Salaatul Kusoof
Salaatul Khusoof
Salaatul Istisqaa

SALAATUT TARAAWEEH

Taraaweeh Salaah is performed every night in the month of Ramadhaan after the Eshaa Salaah.

It consists of twenty Rakaahs and it is performed in batches of two. It will not be valid if four Rakaahs are performed with one Salaam. Salaam will be made after every two Rakaahs.

The intention will be made at the beginning of every two Rakaahs. The intention will include the word 'Taraaweeh' or 'Qiyaam of Ramadhaan'.

There is a short break after every four Rakaahs. One can recite Istighfaar, Durood, Du'aa, etc in this time and it should be done individually and silently. This short break is called Tarweehah.

It is best to first perform the Taraaweeh and the Witr thereafter.

It is Sunnah to recite the entire Qur'aan in Taraaweeh. If there is no Haafith available to fulfil this, then any portion of the Qur'aan will be recited in Taraaweeh.

Taraaweeh should not be left out without a valid reason.

Females will also perform Taraaweeh and it is best for them in their homes.

THE TWO EID SALAAHS

The two Eid Salaahs are Sunnah Mu'akkadah.

The Salaah of Eidul Fitr takes place at the end of Ramadhaan.

The Salaah of Eidul Adhaa takes place on the 10th of the Islamic month of Thul Hijjah. This is the same period when the Hujjaaj are engaged in the acts of Haj in Makkah Mukarramah.

The time of Eid Salaah begins after sunrise till Zawaal.

A person who missed the Salaah of Eid with Jamaa'ah should perform the Eid Salaah on his own.

The Haji in Makkah will also perform the Eid Salaah but he has to perform it individually and not in Jamaa'ah.

Adhaan and Iqaamah are not given for Eid Salaah.

THE METHOD OF EID SALAAH

This is a two Rakaah Salaah with the intention of Salaatul Eid.

Say the Takbeeratul Ihraam and recite the Du'aa ul Istiftaah.

Thereafter seven extra Takbeers will be said. Lift the hands to the ears with every Takbeer.

Recite the following Tasbeeh between each of the seven Takbeers:

سُبْحَانَ اللهِ وَ الْحَمْدُ للهِ وَ لَا اِلٰهَ اِلَّا اللهُ وَ اللهُ اَكْبَرُ ،

The hands will be folded after every Takbeer.

After the completion of the seven extra Takbeers, recite Ta'awwuth, Tasmiyah, Surah Faatihah and a Surah or any portion of the Qur'aan, proceed for Ruku' and complete this Rakaah as normal.

Second Rakaah:
After standing up for the second Rakaah make five extra Takbeers. Recite the Tasbeeh mentioned above between these Takbeers too. Thereafter recite Ta'awwuth, Tasmiyah, Surah Faatihah and Surah or any portion of the Qur'aan. Proceed for Ruku' and complete the Salaah as normal.

IMPORTANT POINTS

* All the extra Takbeers will be said aloud.

* The Tasbeeh between the Takbeers will be said softly, to oneself.

* The Qiraa'ah in the Salaahs of Eid is recited aloud.

* It is permissible to recite any portion of the Qur'aan in the Eid Salaah but the following is preferable:

a) Surah Qaaf in the first Rakaah and Surah Qamar in the second Rakaah
or
b) Surah A'alaa in the first Rakaah and Surah Ghaashiyah in the second Rakaah
or
c) Surah Kaafiroon in the first Rakaah and Surah Ikhlaas in the second Rakaah.

* A latecomer will not make the Takbeers he missed but will only make the Takbeers he gets with the Imam.

* If the Imam forgot to make the Takbeers in any of the Rakaahs and began with the recital of Surah Faatihah, he will leave out the Takbeers.

* Two Khutbahs will be delivered after the Eid Salaah.

Nine Takbeers will be said in the first Khutbah and seven in the second Khutbah. It is best to say the nine Takbeers consecutively at the beginning of the first Khutbah and the seven at the beginning of the second Khutbah.

It is Sunnah to sit for a short while on the Mimbar before the first Khutbah and also between the two Khutbahs.

* The people should listen attentively to the Khutbahs and not leave before they are over.

MASNOON ACTS ON THE NIGHT OF EID AND THE DAY OF EID

1. To stay awake for at least a part of the night of Eid (the night before the Eid Salaah) in Ibaadah.

2. To take a bath. The best time for this is after the time of Fajr has begun.

3. To trim the nails, remove unwanted hair, wear one's best clothes and apply Itar (Halaal perfume).Trimming the nails and removing unwanted hair applies to Eidul Fitr.

At the time of Eidul Adhaa it is Sunnah for one intending to make Qurbani not to trim the nails and not to remove unwanted hair during the first ten days of Thul Hijjah. It will be Makrooh to trim without need.

NOTE: It is Waajib (compulsory) to remove hair from the armpits and pubic hair at least once every forty days.
It is not permissible to leave it for forty days or more. So if during the first ten days of Thul Hijjah a person's forty days are up, it will be compulsory on him/her to remove the hair. Waajib will take priority over a Mustahabb or Sunnah.

4. To eat something before proceeding for the Eid Salaah. It is Sunnah to eat dates in an odd number. This applies to Eidul Fitr.

It is Sunnah not to eat anything before Eidul Adhaa until one returns. It is best to eat from the Qurbani after returning from the Salaah of Eidul Adhaa. Even if a person will not be eating from the Qurbani after the Salaah of Eidul Adhaa, it is still Sunnah for him not to eat anything before the Salaah of Eidul Adhaa.

5. To go early and to walk for the Eid Salaah if possible.
To take one road when going for the Eid Salaah and after the Salaah to return using another road.

6. To perform the Eid Salaah of Eidul Adhaa as early as possible and to delay the Eid Salaah of Eidul Fitr a bit.

7. Recital of the Takbeer on both Eids. This Takbeer should be recited from the eve of the two Eids (the night before Eid) till the Imam enters the Masjid to perform the Eid Salaah. This Takbeer is Mandoob for males, females, residents and travellers.

8. The other Takbeer is the one linked to Salaah and will be read after a Salaah. This is read during the days of Eidul Adhaa and not Eidul Fitr. It will be read after a Fardh, Nafl or Qadhaa Salaah. This Takbeer begins from Fajr a day before Eid (9th Thul Hijjah) till three days after Eid (13th Thul Hijjah), i.e. for a total of twenty-four Salaahs. So it begins from Fajr Salaah a day before Eid and ends with Asr Salaah on the third day after Eid.

The words of the Takbeer:

اَللّٰه أَكْبَر اَللّٰهُ أَكْبَر اَللّٰهُ أَكْبَر ، لَا إِلٰهَ إِلَّا اللّٰهُ اَللّٰهُ أَكْبَر ، اَللّٰهُ أَكْبَر وَ لِلّٰهِ الْـحَمْدُ ،

Imam Shaafi’ee (Rahmatullaahi Alayh) has also recorded the following Takbeer:

اَللّٰهُ أَكْبَر كَبِيْراً ، وَالْـحَمْدُ لِلّٰهِ كَثِيْراً ، وَسُبْحَانَ اللّٰهِ بُكْرَةً وَّأَصِيْلاً ،
لَا إِلٰهَ إِلَّا اللّٰهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُـخْلِصِيْنَ لَهُ الدِّيْنَ وَلَوْ كَرِهَ الْكَافِرُوْنَ ،
لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ ، صَدَقَ وَعْدَهُ ، وَنَصَرَ عَبْدَهُ ، وَهَزَمَ الْأَحْزَابَ
وَحْدَهُ ، لَا إِلٰهَ إِلَّا اللّٰهُ ،

SALAATUL KUSOOF AND SALAATUL KHUSOOF

Both these Salaahs are Sunnah Mu'akkadah and it is Sunnah to perform it with Jamaa'ah. They will also be valid if performed alone.

Salaatul Kusoof is performed during the day at the time of the eclipse of the sun.

Salaatul Khusoof is performed at night at the time of the eclipse of the moon.

The period of this Salaah is from the time the eclipse begins and lasts till it ends. The Salaah will be performed during that time.
If during the sun eclipse sunset takes place then the time for Salaatul Kusoof will end at sunset.
If during the moon eclipse Subuh Saadiq begins, the time of Salaatul Khusoof will end at the commencement of Subuh Saadiq.

The method of both these Salaahs is the same.

It is Sunnah to bath before the Salaah.

Salaatul Kusoof will be read softly and Salaatul Khusoof aloud.

The minimum is to perform two Rakaahs like any other two Rakaah Salaah.

Better than that is to perform two Rakaahs with two Qiyaams and two Rukus in every Rakaah.

The method is:
Make the Niyyah of Salaatul Kusoof or Khusoof (whichever one is applicable) and begin the Salaah.
Recite Du'aa ul Istiftaah.
Recite Ta'awwuth, Tasmiyah and Surah Faatihah.

Recite a Surah or any portion of the Qur’aan.
Proceed for Ruku.
Stand straight after Ruku,
Recite Surah Faatihah and a Surah or any portion of the Qur’aan.
Proceed for Ruku again. Now make Qaumah.
Thereafter proceed for Sajdah.
Stand up for the second Rakaah and in this Rakaah too, make two Qiyaams and two Rukus.
Proceed for Sajdah and complete the Salaah.

The best is to recite lengthy Qiraa’ah in the four Qiyaams and to also lengthen the Rukus and Sajdahs.

Two Khutbahs will be delivered after the Salaah. In the Khutbahs the Khateeb will advise the people to repent unto Allah Ta’aala, give charity and perform good deeds.

The Khutbahs will only be delivered if the Salaah was performed with Jamaa’ah.

The person performing this Salaah alone will not deliver the Khutbahs.

Women will also not deliver the Khutbahs.
In the Jamaa’ah of women if one of the ladies stands up and renders some advice to the others, it will be permissible.

The Khutbahs will be delivered in Arabic and the people will listen attentively.

The Khateeb will sit between the two Khutbahs.

SALAATUL ISTISQAA

This Salaah is also Sunnah Mu'akkadah and is performed when there is drought and there is a need for rain. By performing this Salaah, one is asking Allah Ta'aala to grant rain.

It is mentioned in a narration that rain is withheld when people do not fulfil the obligation of paying Zakaah. (Shu'abul Imaan – Bayhaqi)

There are three levels of Istisqaa:

1) The first and lowest level is to make Du'aa for rain individually or in congregation.

2) The second and middle level is to make Du'aa after the Fardh and Sunnah Salaahs and in the Khutbah of Jumu'ah, etc.

3) The third and most superior level is to perform Salaatul Istisqaa as discussed below.

It will be performed on an open field in Jamaa'ah and it can be performed more than once, until it rains.

It can also be performed by a person alone.

At the time of drought and before the Salaatul Istisqaa it is also advisable to give charity, fast for three days and increase in the obedience of Allah.
The Salaatul Istisqaa will be performed after the three days of fasting. It will be performed on the fourth day, also while fasting. The Du'aa of a fasting person is accepted by Allah.

It is Mustahabb to take a bath and use the Miswaak but Itar should not be applied. Old and simple clothes should be worn and one

should proceed for the Salaah with humility, fear of Allah, submission and walking (if possible).

It is Makrooh to take non Muslims with for the Salaah. If they do come, they should be kept separate from the Muslims.

Adhaan and Iqaamah will not be given for Salaatul Istisqaa.

METHOD OF SALAATUL ISTISQAA

Make the Niyyah of Salaatul Istisqaa, say the Takbeeratul Ihraam, recite Du'aa ul Istiftaah.

Seven extra Takbeers will be said in the first Rakaah (just like the Eid Salaah) and five extra Takbeers in the second Rakaah. The hands will be lifted to the ears with each extra Takbeer.
Check the procedure of the Eid Salaah mentioned earlier.

The Sunan of Salaatul Istisqaa is the same as the Sunan of Salaatul Eid.

The Sunnah Qiraa'ah in this Salaah is also the same as the Eid Salaah.

Two Khutbahs will be delivered after the Salaah.

Takbeers will not be said in these Khutbahs (as said in Eid), but the Takbeers will be replaced with Istighfaar. The first Khutbah will be commenced with Istighfaar nine times and seven times in the beginning of the second Khutbah.

The Istighfaar:

اَسْتَغْفِرُ اللهَ الْعَظِيْم ، اَلَّذِىْ لآ إِلٰهَ إِلَّا هُوَ الْـحَيُّ الْقَيُّوْمُ ، وَ أَتُوْبُ إِلَيْهِ ،

This Istighfaar can be read or any other form of Istighfaar. Istighfaar will also be read (by the Khateeb) during the two Khutbahs and at the end of each Khutbah.

It is Mustahabb to make Du’aa in the first Khutbah. It is better to recite the following Du’aa for rain:

اَللّٰهُمَّ اسْقِنَا غَيْثاً مُّغِيْثاً مَّرِيْئاً مُّرِيْعاً مُـجَلَّلاً طَبَقاً سَحًّا دَائِمـاً . اَللّٰهُمَّ
اسْقِنَا الْغَيْثَ وَ لَا تَـجْعَلْنَا مِنَ الْقَانِطِيْنَ . اَللّٰهُمَّ إِنَّ بِالْعِبَادِ وَ الْبِلَادِ مِنَ
اللَّأْوَاءِ وَالْـجُهْدِ وَالضَّنْكِ مَا لَا نَشْكُوْ إِلَّا إِلَيْكَ . اَللّٰهُمَّ أَنْبِتْ لَنَا الزَّرْعَ وَ
أَدِرْ لَنَا الضَّرْعَ وَاسْقِنَا مِنْ بَرَكَاتِ السَّمَـاءِ ، اَللّٰهُمَّ ارْفَعْ عَنَّا الْـجُهْدَ وِ
الْـجُوْعَ وَالْعُرْىٰ وَ اكْشِفْ عَنَّا مَا يَكْشِفُه غَيْرُكَ ، اَللّٰهُمَّ إِنَّا نَسْتَغْفِرُكَ إِنَّكَ
كُنْتَ غَفَّاراً ، فَأَرْسِلِ السَّمَـاءَ عَلَيْنَا مِدْرَاراً ،

There are other Du’aas too. The other Du’aas can also be recited.

When approximately one-third of the second Khutbah is completed, the Khateeb will turn his shawl inside-out, turn towards Qiblah and make Du’aa loudly and silently. When the Khateeb makes Du’aa loudly, everyone will say Aameen. When he makes Du’aa softly, everyone will make Du’aa softly. It is Mustahabb to lift the hands when making Du’aa.
Turning the shawl means to place the left end of the shawl over the right shoulder and vice versa with the other side. The purpose of this is to express humility.

When it starts raining, recite the following Du’aa:

اَللّٰهُمَّ صَيِّبًا نَّافِعًا ،

It is Masnoon to wet the entire body with the first rain. Wudhu and Ghusl should also be made with the first rain.

NAFL SALAAHS PERFORMED INDIVIDUALLY

These Salaahs are performed individually and not with Jamaa'ah. Nafl Salaahs bring great reward and the person who performs them gains proximity unto Allah Ta'aala. We should endeavour to perform them on their appointed times and reap the tremendous benefits and rewards.

SALAATUDH DHUHAA

The Salaah of Dhuhaa is Sunnah Mu'akkadah and can be performed a short while after sunrise till the beginning of Zawaal. The best time for this Salaah is after a quarter of the morning has passed.

The minimum amount of Rakaahs is two. The average amount is four and the best is eight. Although it is permissible to perform all the Rakaahs with one Salaam, it is best to perform it in batches of two.

It is Mustahabb to recite Surah Kaafiroon in the first Rakaah and Surah Ikhlaas in the second. This can be recited in every two Rakaahs. Note that it is not compulsory to recite these Surahs but it is preferable. It is also preferable to recite Surah Shams and Surah Dhuhaa.

SALAATUL AWWAABEEN

It is mentioned in a narration that whoever performs Salaatul Awwaabeen receives the reward of twelve years of Ibaadah. (Ibni Maajah)

The minimum is six Rakaahs after the two Sunnah Rakaahs of Maghrib and the maximum is twenty.

TAHIYYATUL MASJID

This is two Rakaahs Nafl Salaah with the intention of Tahiyyatul Masjid when entering the Masjid. It is Makrooh to sit down without performing it.

If one sat down or never sat but waited a long time then this Salaah will not be performed. ‘A long time’ is the time it takes to perform two Rakaahs Salaah. So if a person stood or sat for so long (the time it takes to perform two Rakaahs) in the Masjid then the time of Tahiyyatul Masjid has passed and will not be performed.

It will not be performed if when entering the Masjid the Fardh Salaah is in progress. It will also not be performed if by performing it a Sunnah Mu’akkadah Salaah will be missed.

When entering the Masjidul Haraam in Makkah, the Tahiyyah will be made with Tawaaf. If one does not have the intention of making Tawaaf then Tahiyyatul Masjid can be performed.

TAHIYYATUL WUDHU

This is a two Rakaah Salaah after making Wudhu. It can also be performed after Tayammum and Ghusl.

SALAATUT TASAABEEH

This is a four Rakaah Nafl Salaah performed during the day or night. A Tasbeeh has to be read three hundred times in this Salaah therefore it is called Salaatut Tasaabeeh.
Rasulullah (Sallallaahu Alayhi wa Sallam) advised his uncle Sayyidina Abbaas (Radhiyallaahu Anhu) to perform this Salaah. The benefit is that all sins will be forgiven. (Abu Dawood)

The best is to perform this Salaah once daily, otherwise once a week, or once a month, or once a year or at least once in a lifetime.

The Tasbeeh to be recited in this Salaah:

سُبْحَانَ اللهِ و الْحَمْدُ لِله وَ لآ اِلٰهَ اِلَّا اللهُ وَ اللهُ اَكْبَرُ ،

THE METHOD OF SALAATUT TASAABEEH

There are two methods of performing this Salaah. One method is mentioned here.

Make the Niyyah of four Rakaahs Salaatut Tasaabeeh.

Begin the Salaah; recite Du'aa ul Istiftaah, Surah Faatihah and a Surah.

After reciting the Surah and before proceeding to Ruku, recite the Tasbeeh fifteen times.

Thereafter proceed for Ruku. After saying the Tasbeeh of Ruku thrice, (whilst still in Ruku) recite the Tasbeeh ten times.

When standing up straight from Ruku say SAMI'ALLAAHU LIMAN HAMIDAH and recite the Tasbeeh ten times.

Proceed for Sajdah. After saying the Tasbeeh of Sajdah thrice, (whilst still in Sajdah) recite the Tasbeeh ten times.

Sit up from the first Sajdah and in the Jalsah position recite the Tasbeeh ten times.

Proceed for the second Sajdah. After saying the Tasbeeh of Sajdah thrice, (whilst still in Sajdah) recite the Tasbeeh ten times.

After completing the second Sajdah, do not as yet stand upright for the second Rakaah, but sit again in Jalsatul Istiraahah, recite the Tasbeeh ten times and thereafter get up for the second Rakaah.

Perform the second Rakaah in the same manner as the first.

When sitting after two Rakaahs for the Tashah-hud (Attahiyyaat), first recite the Tasbeeh ten times and then the Attahiyyaat.

Stand up for the third Rakaah.

Perform the third and fourth Rakaahs like the first two.

The Tasbeeh will be recited before Attahiyyaat in the fourth Rakaah.

The Tasbeeh will be recited seventy-five times in each Rakaah, totalling three hundred in the entire Salaah.

SALAATUT TAHAJJUD

This Salaah is Sunnah Mu'akkadah and is performed at night. It is also known as Salaatul Layl.

A narration mentions that the best Salaah after the Fardh Salaahs is Salaatul Layl (Tirmidhi)

Another narration mentions that the person who increases his Salaah at night (Salaatul Layl), his face will be beautified during the day. (Tirmidhi)

Another narration mentions that Rasulullah (Sallallaahu Alayhi wa Sallam said: Impose Tahajjud upon yourselves for verily it is the practice of the pious, and it is a means of proximity unto your Rabb, a means of wiping out wrong and prevents sin. (Tirmidhi)

There are many more virtues of Salaatul Layl and Rasulullah (Sallallaahu Alayhi wa Sallam) has encouraged the Ummah to perform it.

The minimum is two Rakaahs and maximum is twelve Rakaahs.

The best method is to sleep for a part of the night and thereafter get up for Tahajjud.

For a person who fears not getting up and wishes to gain at least some of the virtues of Tahajjud should perform a few Rakaahs Nafl after Eshaa, before sleeping.

It is preferable to lengthen the Qiraa'ah in the Rakaahs of Tahajjud and to recite the Qiraa'ah in an audible voice but not very loud.

Make Istighfaar and Du'aa after Tahajjud.

If possible, it is advisable for a person who wakes up for Tahajjud to take a rest (siesta) in the afternoon so that it becomes easier for him to wake up at night. This short rest is called Qayloolah.
A narration mentions that Rasulullah (Sallallaahu Alayhi wa Sallam said: seek help with Sehri (pre-dawn meal) for the fast during the day and through Qayloolah for the standing at night (Salaatul Layl). (Ibni Maajah)

SALAATUL HAAJAH

This is a Salaah that should be performed when a person wants to ask Allah to fulfil a particular need.

SALAATUL ISTIKHAARAH

Istikhaarah is usually made when there is doubt in a matter and the person cannot decide in which way to proceed. After making Istikhaarah, follow that to which the heart is more inclined. That is your answer. It is not necessary that one sees a dream.

Rasulullah ﷺ would teach the Du'aa of Istikhaarah with the same amount of emphasis that he would teach the Surahs of the Qur'aan Shareef.

Rasulullah ﷺ said to Sayyidina Anas ﷺ: "O Anas! When a matter confuses you, then make Istikhaarah with you Rabb. Make Istikhaarah seven times.
Thereafter consider success in that which prevails in your heart."

NOTE: It is not necessary that a dream is seen or a voice is heard. Asking someone else to make Istikhaarah on one's behalf is not proven. Yes, to make Mashwarah (seek counsel) with someone else is Sunnah. It is mentioned in a Hadeeth that the person who makes Mashwarah never regrets and a person who makes Istikhaarah will never be disappointed.

THE DU'AA OF ISTIKHAARAH

اَللّٰهُمَّ إِنِّيْ أَسْتَخِيْرُكَ بِعِلْمِكَ وَ أَسْتَقْدِرُكَ بِقُدْرَتِكَ ، وَ أَسْئَلُكَ مِنْ
فَضْلِكَ الْعَظِيْمِ ، فَإِنَّكَ تَقْدِرُ وَ لاَ أَقْدِرُ ، وَ تَعْلَمُ وَ لاَ أَعْلَمُ ، وَ أَنْتَ
عَلاَّمُ الْغُيُوْبُ ، اَللّٰهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هٰذَا الْأَمْرَ خَيْرٌ لِّيْ فِيْ دِيْنِيْ وَ
مَعَاشِيْ وَ عَاقِبَةِ أَمْرِيْ فَاقْدِرْهُ وَ يَسِّرْهُ لِيْ ثُمَّ بَارِكْ لِيْ فِيْهِ ، وَ إِنْ كُنْتَ

تَعْلَمُ أَنَّ هٰذَا الْأَمْرَ شَرٌّ لِّيْ فِيْ دِيْنِيْ وَ مَعَاشِيْ وَ عَاقِبَةِ أَمْرِيْ فَاصْرِفْهُ عَنِّيْ واصْرِفْنِيْ عَنْهُ ، و اقْدِرْ لِيَ الْـخَيْرَ حَيْثُ كَانَ ثُـمَّ ارْضِنِيْ بِه ،

(Think of the purpose of the Istikhaarah at the two underlined places).

Perform two Rakaahs Salaah and thereafter recite the Masnoon Du'aa of Istikhaarah. This can be done for up to seven nights.

SALAATUL IHRAAM

This is a two Rakaah Salaah performed after wearing the Ihraam and making the intention for Haj or Umrah. It should not be performed in a Makrooh time.

SALAATUT TAWAAF

This is a two Rakaah Salaah after every Tawaaf.

SALAATUS SAFAR

This is a two Rakaah Salaah before commencing a journey. It is also recommended to perform two Rakaahs after returning from a journey.

SALAATUT TAUBAH

This is a two Rakaah Salaah performed when repenting from a sin. Make excessive Istighfaar after the Salaah and in Du’aa beg for forgiveness from Allah. Also, at this time make a promise unto Allah that you will try your utmost not to commit the sin again. If one does repeat the sin, make Taubah again and carry on making Taubah until the sin is finally over. Do not give up making Taubah

as long as that sin is being committed. Do not ever lose hope in the Mercy of Allah Ta’aala. Allah is oft-forgiving.

SALAAH OF A SICK PERSON (SALAATUL MAREEDH)

If a person cannot stand in Salaah he will sit and make Salaah. If he cannot sit he will lie down and perform the Salaah.

If the sick person can sit on the floor then he will sit in the Tawarruk position and if possible sit in the Iftiraash position in the last sitting.

If the person is performing Salaah lying down, it will be better to lie on the right side and he must face Qiblah. His head and torso must at least face Qiblah

If a person cannot lie on his side then he will lie on his back with his feet facing Qiblah.

He will use his head to make Ruku and Sujood. The movement of the head for Sujood should be slightly more than the movement of the head for Ruku.

If a person is so ill that he cannot even use his head then he will use his eyes for Ruku and Sujood.

A pillow, etc. must be placed behind the head so that the face is towards Qiblah. If this is not possible then at least the soles of the feet must be towards Qiblah.

If all this is not possible then he will recite what has to be recited with the tongue and perform the actions of the Salaah with his heart and mind.

If he cannot recite then he will do both the recital and actions with the heart and mind.

Remember, that until the person's intelligence is intact, he is not permitted to leave out a Salaah.
Salaahs performed in these conditions do not have to be repeated and the person will receive the full rewards of Salaah because these conditions are not in his control and he has no choice in the matter.

SALAAH ON A CHAIR

If a person can stand for Qiyaam but cannot make Ruku and Sujood then he will stand for Qiyaam and he will sit on the chair for Ruku and Sujood. He will have to stand for the Qiyaam of every Rakaah.

It is not permissible to sit for Qiyaam if he can stand for it.

If he cannot stand and cannot make Ruku and Sujood then he will be allowed to sit on a chair for the entire Salaah.

If he cannot stand for Qiyaam but is able to make Ruku and Sujood then it will be better to sit on the floor and perform the Salaah. In this case he will lower his head slightly for Ruku and make Sujood.

If he cannot stand but is able to sit on the floor and cannot make Sujood then he will lower his head slightly for Ruku and a bit more for Sujood.

JANAAZAH

It is necessary that we constantly think of death so that we refrain from displeasing Allah Ta'aala and increase our obedience unto Him.
Death is a gift unto a believer; because through it the believer leaves this world and goes on to meet his Creator.

There are certain duties to be fulfilled at the time of death, the details follow hereunder.

FOR THE PERSON WHO KNOWS HIS DEATH IS NEAR

1. It is advisable for the person who knows his death is near to clip his nails, moustache, and to remove unwanted hair from the armpits and groin. This will be done if his health permits. Someone else can trim his moustache and clip his nails but he will not allow another person to remove the unwanted hair, except his wife or vice versa.

2. He should increase Istighfaar and Du'aa and hold good thoughts regarding Allah.

3. He should fulfil outstanding rights of others or inform others to do it on his behalf, even if it is done after his death.

4. He should seek forgiveness from those he had wronged and forgive those who wronged him.

5. He should ensure that his will is written and that it is according to Shari'ah.

6. In this stage of his life when he is about to depart from this world, he should not focus on worldly matters but should focus on the hereafter.

WHEN DEATH APPROACHES

1. When death approaches it is Sunnah for the dying person to lie on his right side with the face towards Qiblah, otherwise on the back with the face and feet towards Qiblah. The head will be lifted by placing a pillow, etc. under it so that his face is towards Qiblah.

2. Those around him should recite the Kalimah aloud so that he hears it and also recites it. Once he recites it then remain silent. If after he recited it he spoke of some worldly matter, then recite aloud again until he recites it and thereafter remain quiet. The object is that the last words from his mouth should be the Kalimah.

3. Do not instruct him to recite the Kalimah. Rather, recite it aloud so when hearing it he will also recite it.

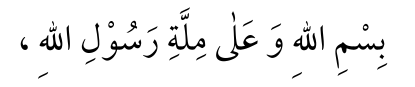
4. A non Mahram should not be present. Also, a female in Haidh or Nifaas or a person in the state of Janaabah should not be present. Ensure that there are no pictures of animate objects in the room.

5. Surah Yaaseen should also be recited loudly close to the dying person. Stop the recital as soon as death occurs.

WHEN DEATH OCCURS

1. Among the signs of death are; the nose becomes bent, the temples sink in, the body becomes lame, etc.

2. When death has taken place, close the eyes of the deceased and while closing the eyes recite:



3. Tie a cloth from under the jaw and around the head so that the mouth does not remain open.

4. Straighten the joints and the body parts so that the entire body is straight. This will make the Ghusl of the deceased and the enshrouding of the Kafan easier.

5. It is recommended to inform family and relatives, neighbours and friends of the demise so that they can attend the Janaazah and also make Du’aa for the deceased.

6. The Ghusl to the Mayyit should be done as soon as possible. The entire procedure from Ghusl to burial must not be delayed. Whoever is present will take part in the Janaazah. Do not delay the procedure because of waiting for certain people to arrive, even if they are family. The deceased should be buried as soon as possible.

7. Qur’aan should not be recited in the presence of the Mayyit before the Ghusl is done. It can be recited in another room in the same house. It will be permissible to recite Qur’aan in the presence of the Mayyit after the Ghusl has been rendered.

FOUR DUTIES ARE COMPULSORY WHEN A PERSON DIES

1. To give the deceased a Ghusl.

2. To enshroud the deceased with a Kafan.

3. To perform the Janaazah Salaah.

4. To bury the deceased.

These four points are Fardh Kifaayah.
Fardh Kifaayah means that even if one or two people fulfil the duty, then the rest of the people are exempted from doing it.
If no one fulfils a Fardh Kifaayah then everyone in the community is held responsible for neglect of the Fardh Kifaayah duty.

THOSE WHO GIVE THE GHUSL

1. A deceased male will be given Ghusl by males and a deceased female will be given Ghusl by females.

2. If the deceased is a male, the most rightful to give the Ghusl is the father, grandfather, son, grandson, brother, uncle or nephew of the deceased. If none of them are available or they are incapable of giving the Ghusl, then any Muslim male can fulfil this duty.
If there is no male available, the wife can give the husband Ghusl.

3. If the deceased is a female, the most rightful is her blood relatives, then a non relative.
If there is no one to give her the Ghusl, the husband can do it.
If there is no one and there are only non Mahram males available, a non Mahram male will render Tayammum on the female deceased.

4. Pious people should be chosen to give the Ghusl. If any fault or defect is noticed on the deceased while giving the Ghusl, it is not permissible for those who gave the Ghusl to tell others. If there were good signs on the deceased such as a glowing face, a good smell emanating from the body, etc. then it is recommended that they tell others.

PREPARATION FOR GHUSL

Place the Mayyit on a table, etc. for the Ghusl. The table or trestle must be such that the water does not remain on it but flows away. Thus the trestle should have holes so that the water can flow away through the holes.

Remove the clothes from the body but at the same time cover the body with a sheet, ensuring that no portion of the Aurah becomes exposed. The body must be kept covered at all times; before, during and after Ghusl. Ensure that the Aurah is never exposed.

There are three steps to fulfil; removing Najaasah from the body, giving the deceased a Wudhu and a Ghusl.

METHOD OF REMOVING NAJAASAH FROM THE BODY

To remove the Najaasah from within the body (urine and faeces), lift the body up slightly (half way up) supporting the back, neck and head with your right hand. Rub your left hand lightly on the stomach in a downward motion a few times. If there is anything in the stomach, by doing this it will emerge.

Thereafter lay the body flat again. Wrap a cloth around your left hand and wash both private parts of the Mayyit without exposing the Aurah. Remember to wash the private parts with only your left hand. Do not wash without a cloth on the hand. The cloth can be changed a few times. After washing the private parts remove the cloth and wash your left hand thoroughly.
Also remove any other Najaasah on the body.

WUDHU

Place another cloth on the left hand and clean the teeth and nostrils with the forefinger. Thereafter render a full Wudhu to the Mayyit.

If thereafter any Najaasah emerges, it will be compulsory to remove it before the Janaazah Salaah is performed. If the emergence of Najaasah does not stop then it will be excused. In this case tie a cloth around the private parts to curb the flow of the Najaasah and perform the Janaazah Salaah without delay.

It is Waajib (compulsory) to make the Niyyah of Wudhu for the Mayyit. The Niyyah can be made in the following words for a male deceased:

نَوَيْتُ وُضُوْءَ الْـمَسْنُوْنِ لِـهٰذَا الْـمَيِّتِ ،

I make intention of Sunnah Wudhu for this Mayyit.

For a female deceased:

نَوَيْتُ وُضُوْءَ الْـمَسْنُوْنِ لِـهٰذِهِ الْـمَيِّتَةِ ،

Wash the parts of Wudhu thrice. When cleaning the mouth and nostrils bend the head slightly forward to avoid water getting inside the body of the Mayyit.

After completing the Wudhu render the Ghusl.

THE GHUSL

Although the Niyyah for the Ghusl is not compulsory, it is advisable.

The Niyyah for Ghusl for a male deceased:

نَوَيْتُ اَدَاءَ الْغُسْلِ عَنْ هٰذَا الْـمَيِّتِ ،

I make the intention of fulfilling the Ghusl for this Mayyit.

For a female deceased:

نَوَيْتُ اَدَاءَ الْغُسْلِ عَنْ هٰذِهِ الْـمَيِّتَةِ ،

Only those should be present for the Ghusl who are rendering the Ghusl. The Ghusl should be rendered in a place of privacy.

Tie a cloth on the hands throughout the Ghusl.

First wash the hair and beard with soap and water. If the hair or beard is tangled then use a wide toothed comb to untangle the hair. If any hair becomes loose, place that hair inside the Kafan later.
It is Sunnah to bathe the body an odd number of times; 3, 5 or 7 times.

Use soap with the first wash to remove dirt from the body if any.

Remove all the soap with the second wash.

Wash the right side of the body and then the left.
Wash the right side with soap and then the left side.
Then to remove the soap, pour water on the entire body.

Now pour water over the body starting from the head, then the front section, then the right side and then the left.

A bit of camphor (very little) can be added in the water for the third wash.
Thereafter pour the camphor water on the entire body.

It is not permissible to let the body lie on the stomach during Ghusl.

If the Mayyit is an uncircumcised male, it will be necessary to wash inside the foreskin. If this is not possible then it will be necessary to render Tayammum to the Mayyit after the Ghusl has been done.

If five washes are been given then the first will be with soap, the second to remove the soap and the remaining three with plain water or water with a little camphor added.

The Mayyit can be dried with a towel after the Ghusl.

To summarise, the minimum requirement is to wash the entire body at least once. Better than this is thrice and better than this is five times.

If cleanliness was not achieved with three washes then it will be compulsory to wash five times. The washes must be an odd number of times.

Cotton wool dipped in perfume (Itar) and camphor should be placed in mouth, nostrils, eyes, ears and open wounds if any.

Perfumed cotton wool can also be placed in the groin and anal area and the area can be tied with a cloth.

Camphor should also be applied to the places of Sujood i.e. forehead, palms, between the fingers, knees and soles of the feet.

IMPORTANT POINTS

* Incense should be burnt at the place of Ghusl during the Ghusl.

* Ghusl and Janaazah Salaah will not be made for a Shaheed. A Shaheed is a person who died in battle against the enemies of Islam, in Jihad.
The Shaheed will be given a Kafan and buried. He should be buried in his blood soiled clothes. The blood must not be washed away. The only time it will be washed away is if there is other Najaasah on the body of the Shaheed. The other Najaasah has to be removed. Extra material can be added to cover the body fully. His armour, weapons and shoes should be removed.

* It is not necessary to trim the hair and nails of the deceased. The hair and beard can be gently combed to remove dirt, etc. A fine-toothed comb should not be used. Place any hair that comes loose into the Kafan.

* Ghusl and Janaazah Salaah will also not be made for a miscarriage baby. If the baby was not formed then wrap the baby in cloth and bury it.

* If there were any signs of life when the baby was born, even for a short while, then the baby must be given a name, Ghusl, Kafan, Janaazah Salaah and burial.

* If there was no sign of life at birth but the baby was formed, then Ghusl, Kafan and burial will be necessary. Janaazah Salaah will not be performed.

* If a body is so badly mutilated or burnt that Ghusl is not possible then Tayammum will be rendered.

* If a person died in the state of Ihraam then camphor and perfume will not be used.

KAFAN

The minimum Kafan (shroud) is so much that it covers the entire body.

The Sunnah amount for a male is three sheets. The first is a navel to knee covering, the second a shirt (Qamees) and the third a wrap.

The Sunnah amount for a female is five sheets. The first is a navel to knee covering, the second a shirt, the third a head cover and the remaining two are wraps.

In both the male and female all the sheets can be the length of the body.

Good quality but not expensive material should be used. It is preferable that the Kafan be washed before use.

White material should be used. It is Makrooh to use material with colour.

It is recommended to hang the shroud and burn incense under it. It can also be perfumed. Place camphor on each sheet.

Before placing the Mayyit on the Kafan, place the Kafan in the following order: The one right at the bottom will be the wrap, the

second the Qamees and the third the one to cover the Aurah (Izaar). Thus he will be first covered with the Izaar, then the Qamees and finally the wrap.

The sequence of the female deceased is right at the bottom the two wraps, the head covering, the Qamees and the Izaar right on top.

Lay the Mayyit flat on the back. Place both hands on the chest with the right hand over the left hand. The alternative is to place the hands on the sides.

When tying the Kafan, wrap the left side first and then the right, i.e. the right side should be over the left side.

Tie both ends of the Kafan with pieces of material. The Kafan will be untied when placing the Mayyit in the grave.

The Kafan of a person who died in Ihraam will not be tied nor will camphor and perfume be applied. The face of the female Muhrim will not be covered and the head of the male Muhrim will be left open.

It is not permissible to have verses of the Qur’aan or the name of Allah written on the Kafan.

SALAATUL JANAAZAH

Janaazah Salaah is not a prayer to the deceased but a prayer for the deceased. The person performing the Janaazah Salaah is making Du'aa unto Allah Ta'aala, asking for forgiveness and mercy for the deceased.

All the conditions which apply to a normal Salaah are also applicable here, with the following extra conditions:

1. The Mayyit has to be in the state of Tahaarah. This means that the Ghusl had to be given (or Tayammum) before the Janaazah Salaah takes place.

2. The body should be covered (with Kafan). It is permissible to delay the enshrouding of the Kafan for after the Janaazah Salaah but it is Makrooh to do so. It is best to first enshroud the Mayyit with the Kafan and thereafter perform the Janaazah Salaah.

3. Janaazah Salaah must take place before burial. If the body was buried without Janaazah Salaah then the body will not be exhumed but Janaazah Salaah will be performed at the graveside.

4. It is Sunnah to perform the Janaazah Salaah in a Masjid. If the Mayyit is letting of Najaasah that cannot be controlled and there is a fear of the Masjid becoming soiled, the Janaazah Salaah will not be made in a Masjid.

5. Salaatul Janaazah can be performed for a Mayyit who is not present. If a person died in another town or country, people residing somewhere else can get together and perform Janaazah Salaah for that person.

6. If only a portion of the deceased was found (not the full body), then too will that portion be given Ghusl, wrapped, Janaazah

Salaah will be performed and the portion buried. It will be just like Janaazah Salaah performed for an absent Mayyit (mentioned above).

7. Although it is permissible to perform the Janaazah Salaah individually, it is Sunnah to perform it with Jamaa'ah.

8. If a group of people completed the Janaazah Salaah and thereafter there are more people who had not participated in the Salaah, they can perform a second Jamaa'ah and this can carry on (third and fourth Jamaa'ah and so forth) right up to the burial.

9. If there are no males to perform the Janaazah Salaah, females will perform it in Jamaa'ah or individually.

METHOD OF SALAATUL JANAAZAH

The Mayyit will be placed in front of the Mussalis.

The Imam will stand in line with the head of a male Mayyit and in line with the waist of a female Mayyit.

The Saffs should be an odd number.

There are seven Arkaan in the Janaazah Salaah:

1. Niyyah

2. Qiyaam. If a person cannot make Qiyaam, he will sit and perform the Salaah

3. Four Takbeers

4. Recital of Surah Faatihah

5. Recital of Durood

6. Du’aa

7. Salaam

Make the Niyyah. It can be made in the following words:

نَوَيْتُ الصَّلَاةَ عَلٰى هٰذا الْـمَيِّتِ فَرْضاً مُسْتَقْبِلاً اِلَى الْكَعْبَةِ لله تَعَالٰى جَـمَـاعَةً ،

I make the Niyyah of performing a compulsory Salaah on this deceased, facing Qiblah for Allah Ta’aala with Jamaa’ah.

The word جَـمـَاعَةً (with Jamaa’ah) will be added if the Salaah is

being performed with Jamaa’ah. This word will be left out if performing the Janaazah Salaah alone.

Say the first Takbeer lifting the hands to the ears and folding them below the chest.

Recite Ta’awwudh, Tasmiyah, Surah Faatihah and say Aameen at the end of it. Du’aa ul Istiftaah will not be read.

Lift the hands to the ears, say the second Takbeer and fold the hands. First say:

اَلْـحَمْدُ لله رَبِّ الْعَالَـمِيْنَ

thereafter recite a Durood. The preferred Durood is the one recited in Salaah in the last sitting.

Lift the hands, say the third Takbeer and fold the hands. Recite a Du’aa for the Mayyit.

The shortest Du'aa for a male Mayyit (if one does not know the longer Du'aa):

اَللّٰهُمَّ اغْفِرْ لَهُ ،

The shortest Du'aa for a female Mayyit:

اَللّٰهُمَّ اغْفِرْ لَـهَا ،

The following Du'aa is longer and better and will be read for a male and female:

اَللّٰهُمَّ اغْفِرْ لِـحَيِّنَا وَ مَيِّتِنَا وَ شَاهِدِنَا وَ غَائِبِنَا وَ صَغِيْرِنَا وَ كَبِيْرِنَا وَ ذَكَرِنَا وَ أُنْثَانَا ، اَللّٰهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ ، وَ مَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيْمَـانِ ،

If the Mayyit is a male child, recite the following Du'aa:

اللَّهُمَّ اجْعَلْهُ لَـهُـمَـا فَرَطًا وَسَلَفًا وَذُخْرًا وَعِظَةً وَاعْتِبَارًا ، وَثَقِّلْ بِهِ مَوَازِينَهُمَـا ، وَأَفْرِغِ الصَّبْرَ عَلَى قُلُوبِـهِمَـا ، وَلَا تَفْتِنْهُمَـا بَعْدَهُ ،

If the Mayyit is a female child recite the following Du'aa:

اللَّهُمَّ اجْعَلْهَا لَـهُـمَـا فَرَطًا وَسَلَفًا وَذُخْرًا وَعِظَةً وَاعْتِبَارًا ، وَثَقِّلْ بِـهَا مَوَازِينَهُمَـا ، وَأَفْرِغِ الصَّبْرَ عَلَى قُلُوبِـهِمَـا ، وَلَا تَفْتِنْهُمَـا بَعْدَهَا ،

This Du’aa (above) is for the parents of the child. This Du’aa will only be made if the parents are Muslim.

A child is one who is not yet matured.

After the Du’aa raise the hands and say the fourth Takbeer and fold the hands.

It is not necessary to recite anything after the fourth Takbeer. Salaam can be made after the fourth Takbeer.

If one wishes, the following Du’aa can be recited after the fourth Takbeer if the deceased is a male, and Salaam made thereafter:

اَللّٰهُمَّ لَا تَـحْرِمْنَا اَجْرَهُ وَ لَا تَفْتِنَّا بَعْدَهُ وَاغْفِرْ لَنَا وَلَهُ ،

If it is a female:

اَللّٰهُمَّ لَا تَـحْرِمْنَا اَجْرَهَا وَ لَا تَفْتِنَّا بَعْدَهَا وَاغْفِرْ لَنَا وَلَـهَا ،

Complete the Salaah with Salaam to the right and left.

PROCEEDING WITH THE JANAAZAH TO THE GRAVEYARD

If the graveyard is a distance away from where the Janaazah Salaah was performed, it will be permissible to transport the Mayyit by vehicle.

When carrying the Janaazah, two people will carry in front and two in the back and they can be alternated at intervals.

One is allowed to walk in front of the Janaazah, behind it and on the sides.

Women should not follow the Janaazah procession.

It is Mustahabb to recite the following when seeing a Janaazah:

اللهُ أَكْبَرُ اَللهُ أَكْبَرُ اللهُ أَكْبَرُ ، هَذٰا مَا وَعَدَنَا اللهُ وَرَسُولُهُ وَصَدَقَ اللهُ

وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيْمـاناً وَّتَسْلِيمـًا ،

سُبْحَانَ الْـحَيِّ الَّذِي لَا يَمُوتُ ،

Keep the face of the Mayyit covered while proceeding to the graveyard.

THE GRAVE

The minimum grave is a hole in the ground that will seal the smell of the body and guard it against wild animals.

The most excellent is a hole as deep as the height of an average man with his hands extended upwards. This is approximately two metres deep.

A female Mayyit should be buried by her husband and Mahram relatives.

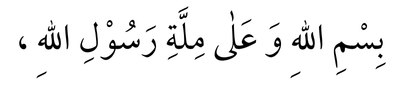
The grave must face Qiblah.

An odd number of people should enter the grave to bury and place the Mayyit.

There are two types of graves; Shaqq and Lahd.

Shaqq is a trench dug into the floor of the grave. This method is used in places where the soil is loose and there is a possibility of the sand above collapsing on the buried person.
Lahd is a niche dug into the side of the grave at the base and the Mayyit is placed into this niche. This niche is dug on the side facing Qiblah. This method is used when the soil is firm and there is no fear of the sand collapsing on the buried person. After placing the deceased into the niche, the niche is sealed and thereafter the grave is filled with sand.

When placing the body recite:



Lay the Mayyit on his right side so that he is facing Qiblah. Untie the pieces of material that were used to tie the two ends. Some sand

can be placed under the head of the Mayyit as a pillow. Also place some sand under the back to support the body. The Lahd is sealed with timber, unbaked bricks, straw mats, etc. depending on what is commonly used in that area.

When burying, keep the opening of the grave covered with a sheet, especially for a female.

It is Masnoon for those present to throw sand with their hands thrice into the grave.

Recite with the first throw:

مِنْهَا خَلَقْنَاكُمْ ،

With the second throw:

وَفِيهَا نُعِيدُكُمْ ،

With the third throw:

وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرٰى ،

Once the grave is filled with sand, form the top in the shape of a hump. The height of this hump should be approximately 25cm.

It is Sunnah to sprinkle water on the new grave.

Those present should recite some Qur’aan and make Du’aa for the deceased.

Talqeen is also Sunnah. It is a form of advice to the deceased.

Talqeen will be done for an adult. It is not Sunnah for a Shaheed and child.

It is Sunnah to repeat the words of Talqeen thrice.

The words of Talqeen:

يا عَبْدَ الله بن أَمَةِ الله ، اُذْكُرْ ما خَرَجْتَ عَلَيْهِ مِنَ الدُّنْيَا شَهَادَةَ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُـحَمَّدًا رَسُوْلُ الله ، وَأَنَّ الْـجَنَّةَ حَقٌّ ، وَأَنَّ النَّارَ حَقٌّ ، وَأَنَّ الْبَعْثَ حَقٌّ ، وَأَنَّ السَّاعَةَ آتِيَةٌ لَّا رَيْبَ فِيْهَا وَأَنَّ اللهَ يَبْعَثُ مَنْ فِي الْقُبُوْرِ ، وَأَنَّك رَضِيْتَ بِاَللهِّ رَبًّا وَّبِالْإِسْلَامِ دِيْنًا وَّبِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا ، وَبِالْقُرْآنِ إِمَامًا ، وَبِالْكَعْبَةِ قِبْلَةً ، وَبِالْـمُؤْمِنِينَ إِخْوَانًا ،

IMPORTANT POINTS

* It is Sunnah to sympathise and offer condolences to the bereaved family. This should be done within the first three days.

* It is Sunnah that the neighbours or relatives prepare food for the bereaved family for a day and night, i.e. the first day and night.

* The bereaved family should not mourn for more than three days.

* If the husband passes away, the wife will remain in Iddah for four months and ten days.

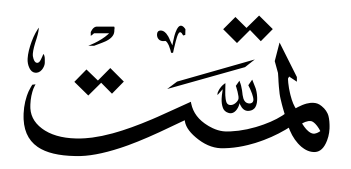
* A building or shrine must not be erected on the grave.

* Although permissible, women are discouraged from visiting the graveyard. This does not apply to the blessed grave of Rasulullah ﷺ.

* When visiting the graveyard make Du’aa for the deceased, recite Qur’aan and pass the Thawaab to them.

*Visit the graveyard often so that one is reminded of death and this will encourage a person towards good actions and deter him from evil actions.

May Allah Ta’aala keep us on the straight path, Aameen.



بالــخير

رَبَّنَا تَقَبَّلْ مِنَّا اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ

وَتُبْ عَلَيْنَا اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ

وَصَلَّى اللهُ تَعَالٰى عَلَى النَّبِيِّ الْكَرِيْمِ

وعَلٰى اٰلِه وَصَحْبِه اَجْـمَعِيْنَ ،